

PENTECOSTAL HERALD

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BLESSED IS HE THAT IS DISSATISFIED.

By The Editor.

HOLD a minute! Do not condemn me for this saying, "Blessed is he that is dissatisfied," until you get my meaning, then do as you like, remembering it is wise, as well as kind, to be generous.

* * *

There is but little hope for improvement in those who are contented with themselves, with what they are, with what they have done, and with what they are doing; those who feel no inward urge, no element of discontent with themselves, their present attainments, and efficiency in service.

* * *

I am thinking of the farmer who charges a per cent of his failure to himself. He says, "This coming season, I will plant a little larger acreage and give it better tillage. I will plant earlier and plow deeper and cultivate more carefully, and no doubt, will reap more."

* * *

I am thinking of the student who looks over his grades and says, "I ought to have done better than this, and I will next semester. I will economize time and be more diligent in study and thoughtfulness. I will discuss my study with my fellow students and get more deeply interested in my work. I will gather with care the important facts in my lessons and by meditation, conversation, and repetition, will fasten those facts in the mind, not only for examination, but for future use."

* * *

I am thinking of the pastor who has a membership of 834 in his church and preaches on Sabbath mornings to less than 400. He is pained and grieved and dissatisfied. He says, "Something must be done. I must get out and arouse these people; visit them, pray with them and kindly insist that they come with us to public worship." He says to himself, "What good am I doing my people when I do not go to see them, and they do not come to hear me?" He says, "I am going to get busy. I will see these scattered sheep. I will make things interesting and lively about here. I will have a revival. I will make my church services desirable to attend; so interesting and helpful that people will want to come." Blessed is the pastor that is not willing to drag along in a rut, in a slow, easy, useless way; who cannot rest and be content without movement, response, life, and the salvation of souls.

* * *

I am thinking of the church member who does not attend church regularly, who neglects prayer meeting, who gives little, or nothing to missions and who never seeks to win a soul to Christ. I am wishing such members may become miserably dissatisfied with themselves, and determine to change about face, and go to work; to be regular at church, to attend prayer meeting, to join a Sunday school class and a Missionary So-

ciety. To support the pastor, to consecrate all to Jesus, to become a soul winner. Blessed is the dissatisfaction that would urge the soul to new life, to holy living and active service.

The Tactics of the Destructive Critics.

PART IV.

CHRIST OR THE CRITICS.

IN a recent issue of *The Nashville Christian Advocate* there appeared such a timely and excellent article on the subject we now have under discussion that I am sure I cannot do better just at this juncture, than to quote largely from said article. It was written by Rev. Charles L. Brooks, of Sapulpa, Okla. He writes under the suggestive title, "Prophecy versus Private Interpretation." Rev. Mr. Brooks shows a good degree of familiarity with the writings of destructive critics. His reasoning is logical, and I do not think the disciples of the "New Knowledge" will undertake to meet him in the open. His argument on the "Supreme Place and Value of Prophecy" is most excellent and convincing. We should like to give here Mr. Brooks' conclusions, but lack of space forbids.

"Present-day opinion is in a perfect ferment over the interpretation of Scripture. The two leading schools have been styled 'the traditionalists' and 'the intellectuals.' A better characterization would be 'the conservatives' and 'the radicals.' The conservatives have in large measure assumed that they have all the religion, the radicals that they have all the brains. The tragedy of it all is that the multitude is utterly confused and knows not which voice to follow.

"No detailed study of the writings of the radicals, or modern critics, can fail to convince one that the views of the radicals and of the New Testament writers with reference to the person and nature of Jesus are irreconcilable. One simply cannot believe the critics and at the same time the New Testament writers. Their views are mutually exclusive. To argue anything else is to fly in the face of the facts. Since Christ alone is responsible for the views of the New Testament writers, particularly those of the evangelists, the issue becomes a direct one between Christ and the critics, and the sole demand upon the individual is to decide between the two.

"Now, does the view of Christ as presented to us in the Gospels make a greater demand on human credulity than the view of him as presented by the modern critics? In the Gospels and creeds he is represented as a person with two separate and distinct na-

tures, human and divine, which can neither be divided nor confused. Under the guise of the human we see him as 'the Son of Man,' of lowly parentage, poor and despised, rejected of men, forsaken by his disciples, and crucified on a Roman cross. Under the guise of the divine we can see him as 'the Son of God,' 'consubstantial with the Father,' 'begotten, not made,' and 'very God of very God.' These two natures are united in one person, so that he was 'God manifest in the flesh.' This involves the supernatural, and to attempt to account for Jesus on any other ground is neither historical nor scientific. The real Christian can accept and defend no other view.

"By the radicals Jesus is presented to us as a visionary, no different in his generation from ordinary human beings. His remarkable consciousness is psychologically explained as absolutely and exclusively human. His supernatural power is denied. His miracles of healing are accounted for by moral therapeutics. He drew about him a band of followers who were more interested in the perpetuation of a doctrine than in telling the truth. Indeed, wholesale indictment of ancient writers is made in order to find ground for discrediting the evangelists. John is depicted as a vehement partisan who subordinated facts to doctrine with the 'fine instinct of the literary artist.' Luke is charged with deliberate idealization of the characters of Jesus and the apostles. According to the critics, Mark's Gospel is a sort of 'crazy quilt,' composed of any kind of convenient pieces that would enable the author to work out his design. Matthew was not the author of the Gospel accredited to him, the real author being some Palestinian Jew who probably used a collection of proof texts of which Matthew was the redactor or editor.

"One is impressed with the great number of 'suppositions' and 'assumptions' employed by the critics. They 'assume' that 'peddlers of tradition' or 'catechisers' furnished the oral accounts of the life and ministry of Jesus, from which written accounts of the evangelists were made up. They are as full of 'documents' as an egg is of meat. The frequent use they make of 'legends,' 'oral traditions,' 'logia,' 'Petrine Memoirs,' 'Journal of Travel,' all purely imaginary, reminds one of the 'J,' 'E,' 'D,' explanations of the Pentateuch or the 'document theory' of Astruc, the 'fragment theory' of Geddes, the 'supplement theory' of De Wette, or the 'crystallization theory' of Ewald.

"These speculative, conjectural, unproved assumptions, inimical to supernatural religion and subordinated to the end of neutralizing it, are professedly based on purely literary grounds, on diction, style, and correspondence with historical surroundings. The long succession of scholars in this

(Continued on page 8)

WAYSIDE SKETCHES.

Rev. G. W. Ridout, D. D. Corresponding Editor.

NEW YORK is now reckoned to be the greatest city in the Western Hemisphere. It is so busy and so crowded, and everybody is in such a hurry, that it makes one feel that it is a good place to get out of before something happens to you. A writer on the traffic there gives us the following interesting facts:

"If you take a look at the map you will find that Manhattan Island is less than thirteen and a half miles long and less than two miles across at its widest point. But in that area there live 2,271,892 persons. They are heaped together in their work and in their homes, office above office, and family above family. As there are 490 miles of streets in Manhattan there are 4,636 inhabitants to every mile. Actually it is a great deal more than that, for each year the railroads and the ferries bring back and forth 228,000,000 persons, or more than twice the population of the United States."

DR. STICKNEY GRANT.

The New York Methodist Preachers' Meeting does some strange things. A few years ago when I was in New York the meeting adjourned to go and see a show given in one of the theatres; the other day when I was there they had Rev. Stickney Grant, the Episcopal Rector, the much talked about agnostic, when it comes to the great doctrines of the Virgin Birth, the Resurrection, the Inspiration of the Bible, and Justification by faith, etc. The meeting was crowded, a liberal presided who, introducing the speaker, went out of his way to intimate to Dr. Grant, there were Methodist preachers who shared his same liberalism. "We who are about to die," said he, "Salute you!" Before introducing the speaker an earnest minister of the German Methodist Church arose and moved that we all arise and recite the Apostles' Creed. Nobody seconded it and the German pastor refused to stay in the meeting and retired.

Dr. Grant had no prepared address. Among some things he said that, he was brought up a Baptist, but left it because he did not believe that conversion was the only way to get into the church. He ridiculed the Athanasian Creed and said that we had to modernize religion in order to make it attractive to intelligent people, and to the young people of our colleges. He treated Bible religion as superstition; and that the religion we needed was that which would meet the new psychology, the new science and the new philosophy. As he talked one could not fail to see in Dr. Grant all the marks of a free thinker, agnostic and skeptic; he is different from Bob Ingersoll, only in one particular; Bob wore lawyer's clothes; Dr. Grant wears distinctly clergy attire and the vestments of the church. Bob Ingersoll was not allowed to speak in the churches; Dr. Grant preaches his infidelity from the pulpit and all with this result: Ingersoll slew his thousands, but Grant his tens of thousands!

A sorry sequel to this Preachers' Meeting was the fact that Dr. George Elliott, Editor *Methodist Review*, moved a vote of thanks to Dr. Grant, wishing him God speed! Where are we going to as Methodists, when a big Preachers' Meeting wishes a big ecclesiastic agnostic God speed in his ravings against the Bible and the historic faith of the Church?

I ought to add one other item; in Dr. Grant's address he made a point against the historic faith, and then advised his ministerial brethren to go to the theatre and see a certain play. How true it is: Let people throw to the winds their simple trusting faith and away they go to the show, not the

MEMORIAL OF NEW JERSEY CONFERENCE

On the Course of Study to The General Conference of 1924.

"During the past two quadrenniums, the strength and solidity of faith in our church have been imperiled by the presence in our courses of study of books written from the current rationalistic and negative point of view.

"More than thirty annual conferences, seeing the peril of this situation, memorialized the 1920 conference in the interest of a standard course of study with this result; a law was passed definitely providing that no volume could be selected for a text book in our Course of Study for ministers except such as are in 'full and hearty accord with those doctrines, and that outline of faith established in the constitution of the church.'

"Notwithstanding this definite provision, the Commission on courses of study has continued in the courses several of the books objected to before 1920, and has introduced several others that are equally, if not more widely, at variance with our established standards.

"These books reject, set aside, or seek to undermine the very chief doctrines of Christianity; such, for example, as the fall of man, and depravity, the virgin birth of Jesus, his propitiatory work, his bodily resurrection, ascension and second coming, justification by faith alone, and the Bible as the only and sufficient rule of faith and practice.

"Therefore, we the New Jersey Conference in annual session assembled, do hereby memorialize the General Conference of our Church to modify the present laws as follows:

1. The Bishops shall appoint the Commission on Course of Study.

2. The Commission shall consist of nine persons of whom three shall be members of the Board of Bishops.

3. The appointment of the Commission shall be announced prior to the adjournment of the General Conference of 1924.

4. The Commission shall be instructed to present to the Board of Bishops within two years immediately following the adjournment of the General Conference, the entire list of books which they recommend for the Course of Study.

5. The Commission shall be instructed to publish this list of books in the *Advocates* at the time of its submission to the Board of Bishops.

6. The Bishops shall be instructed to review the books nominated by the Commission during the third and fourth years of the quadrennium, dividing them equitably among the several members of the Board.

7. When the several Bishops have reviewed the books assigned to them they shall report to the Board, as a whole, their recommendations, which report shall also be published in the *Advocates* with the name of the reviewing Bishops.

8. In case any book nominated by the Commission is not satisfactory to the Board of Bishops they shall have authority to substitute another book approved by the majority of them.

9. The Bishop shall complete their work on the Course of Study and report the same to the next succeeding General Conference, who shall have the final authority.

10. The Committee on Course of Study shall from time to time send to the *Advocates* the title of books which represent modern thought, in addition to those that are in the approved Course of Study, and whether it would be profitable for ministers to read. If books not in harmony with Methodist doctrine and teaching should appear on these lists it shall be so stated and, as far as practicable, the points of divergence noted.

Alexander Corson,
John Handley,
T. J. J. Wright,
Harold Paul Sloan,
George H. Neal,
Henry J. Zelle,
F. A. DeMaris.

prayer meetings, to the theatre not the place of prayer, nor the secret place of the Most High.

NEW JERSEY CONFERENCE.

This is one of the older conferences of Methodism. There are two annual conferences in the state—The Newark and the

New Jersey. There is a big difference between them. The New Jersey Conference embraces South Jersey and has always had a record for revivals and holiness camp meetings. The first "National" camp meeting for the promotion of holiness was held at Vineland, N. J. Ocean Grove has the biggest camp meeting on the continent, with a distinctly holiness meeting all through the summer. In the 1923 camp meeting, Dr. H. C. Morrison is to be one of the chief preachers.

The New Jersey Conference met at Asbury Park, N. J., (adjoining Ocean Grove) March 14-19. Bishop Leonard, of San Francisco, was the presiding Bishop. He proved to be a great leader and a great preacher. He is the son of Dr. A. W. Leonard for many years Missionary Secretary and an out-and-out Methodist preacher, believing with all his heart in the great fundamentals of the faith and preaching them with the fire of the Holy Ghost. His son, the Bishop, takes after him and is a thunderer in preaching the great cardinal truths of Redemption. Seldom have we listened to a Bishop who holds such convictions and visions on the burning issues of the day.

One of his addresses the Press wrote of as follows: "Declaring that science has changed many physical things but has not changed the human heart, Bishop Leonard said, 'it is a humiliating fact that things inside the Methodist Episcopal are not as they should be.' The great spiritual moves of a few years ago are becoming more rare in this country, until now they are seldom seen except in the foreign missionary fields.

"Bishop Leonard's text was 'Methodism, In and Out.' He reviewed the present conditions in the church, deplored the materialistic emphasis and sounded a warning against the course the church now is pursuing. 'I cannot see why men who have little regard for Christian history should be retained in our colleges as instructors,' he said, flaying the Liberalists. 'The Course of Study is a greater influence among our young clergymen than the schools of theology,' he continued. 'A board of bishops should pass upon the course, and the names of the bishops who pass upon the courses be published in the *Advocates* so the layman can see who is responsible.'

"The risen Christ, not the moral or practical Christ," he said, after the resolution had been passed without dissenting vote, 'is the hope of the world. It is a historical fact that the world's greatest progress has been made when the belief in Christ's divinity was at its highest.'

"He said that he did not oppose clergymen searching for the truth, 'but there are many clergymen who do not know how to search for it intelligently.'

"Another one of the dangers facing the Christian church is that we have too much fussy social service and not enough real practical application of the doctrines of the Scriptures. If some of our clergymen keep on, they will become little better than Western Union messenger boys. They speak much gush of an extemporaneous nature to cover up their inactivity of the week, but I say that the true Christian must practice Christianity every day of his life, and the clergyman must be sincere when he steps into the pulpit."

One of the high spots of the Conference was on Saturday morning when Bishop Leonard stated his convictions on Methodism, generally, and the Course of Study, specifically. He did not hesitate in saying that the Course was unsatisfactory and had books in it that were not in accord with

Methodist standards. He then proceeded to outline the plan which, in his judgment, should be adopted at the next General Conference. The Bishop's address was the finest preparation for the General Conference Memorial which Dr. Harold Paul Sloan introduced when the order of the way was called. The Memorial which appears in the middle column of this page is in full accord with Bishop Leonard's recommendations; and Dr. Sloan in a speech that eloquently set forth the rationalism contained in the present Course of Study, moved its adoption; Dr. John Handley seconded it and it went through *without a dissenting vote*. This was a singular victory for a great Conference to become a unit in declaring the present Course of Study to be unsatisfactory and unorthodox, and petitioning the 1924 General Conference to change the Course by changing the laws.

Now let the other conferences of Methodism speak out. Let them join the New Jersey Conference in this Memorial to the

General Conference. It is no use to spend our time slam-banging the higher critics and abusing the Commission; let us get down to real business; to something constructive, and some great changes will take place in 1924.

One of the most blessed moments of the Conference to my own soul was as the Conference began its morning session with the Bishop leading in the singing of Cowper's wonderful hymn:

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

I caught a vision as we sang it and I looked down the ages and seemed to hear Paul singing it, and Chrysostom and Augustine and Athanasius and Anselm. Then I seemed to hear Luther take up the strain—

"The dying thief rejoiced to see
That fountain in his day,
And there may I, though vile as he,
Wash all my sins away."

Then I seemed to hear in the distance the noble army of martyrs singing:

"E'er since by faith we saw the stream
Thy flowing wounds supply,
Redeeming love has been our theme,
And shall be till we die."

Then I looked in my vision and heard Calvin and Knox, the Wesleys, and the evangelists of the cross, singing:

"Thou dying Lamb, thy precious blood,
Shall never lose its power,
Till all the ransomed Church of God,
Are saved to sin no more."

And then I seemed to hear the dying saint with the glory in his soul and heaven on his face, as he comes down the valley, and the angel escort meets him 'mid the shadows, singing with dying breath,

"Then in a nobler, sweeter song,
I'll sing thy power to save;
When this poor lisping, stammering tongue
Lies silent in the grave."

Hope For The Mourner.

Mrs. Julia A. Shelhamer.

Text: "But Mary stood without at the sepulchre weeping." John 20:11.

"Mary to the Savior's tomb
Hastened at the early dawn:
Spice she brought and sweet perfume
But the Lord she loved was gone."



It was night in a garden—perhaps the darkest night that ever draped this earth with curtains of mourning. If any noise could be heard aside from the note of the hoot owl and the mourning dove, history does not record it. God Almighty had tacked crepe upon the door of this terrestrial orb and the harps of glory were hung upon the weeping willows that drooped despairingly over the sparkling River of Life. There was commotion in heaven and soon would be on earth. In a lonely corner of the garden, in the side of a hill was a tomb, hewn out of the rock. In it was the blessed Son of God, under the clutches of the grim monster Death. His marble brow was just as cold and lifeless as that of any mortal who has gone beyond the line of worlds for "He tasted death and carried our sorrows." Presently two angels descended and flitted over the spot where the Lord lay. Seeing that a large stone, round like a wagon wheel, sealed the opening of the grave, they quickly rolled it away and entered the death chamber.

I imagine that one kissed the sleeping Savior and the other bade him rise from the dead. Then they lovingly removed the linen which was wound about his head and folding it, laid it at the head of the sepulchre. The other part of the shroud was placed neatly at the foot. What an example of order heaven set the world that morning! Christ had risen and was walking the earth once more! It was probably about three o'clock in the morning to commemorate the hour in which he died, viz.—three in the afternoon.

Weary one, have you suffered? In the day that God afflicted you, he planned something good to offset it. Queen Elizabeth entered London Tower as her sister's prisoner but later she entered the same tower as the sovereign of all England. God keeps the books and notices just how you suffer and will reward you through corresponding channels.

Jerusalem is sleeping sweetly. Would you not think that such an occurrence as the Resurrection would awaken every saint in the Holy City? But it did not. Some people are so dead to God that they can sleep right on while all heaven is stirred; while souls are being lost and God's work drag-

ging. I have even known some who could go to sleep in church! Only one person in Jerusalem seemed to feel the vibrations and aroused from her slumber. It was she out of whom Christ had cast seven devils. Rested? Ah, no! Her weary frame, crushed with sorrow, for the last two days needed more sleep, but she must hasten out to the garden tomb and take the sweet ointment she had prepared to anoint the body of Jesus.

It was still very dark when she opened her cottage door, stepped out into the lonely street and started on her long journey through the city, then the gate, then down a dark lonely road that wound around through a valley and up past Gethsemane to the gate of the "Garden of the Tomb." Of course she is afraid. She passes through the Valley of Jehoshaphat in which are buried hundreds of Jews. Each white slab and tombstone looks defiantly at her as specters marking the spots of the dead, but she will not return, for her lonely heart is with the Lord and

"Tis love that drives her chariot wheels
And death must yield to love."

Indeed, if you would find Christ, dear one, you too, must press through obstacles, fear and loneliness in order to reach him. She would have appreciated company on this sad and weary trip but the city of Jerusalem was sleepy and seemed not to care, so, like Jesus, she must "tread the wine press alone" for, "of the people there were none with (her)." My friend, do you go alone to heaven? Do other Christians seem to take an easier way? Does God require you to be uncompromising and to follow him closely while others have an India rubber conscience and can do a thousand questionable deeds and yet profess all degrees of grace? Pay no attention to this; follow God and continue thy lonely course for perhaps you, like Mary, may be first to reach the goal.

What a lesson in early rising the Magdalene has set the world! Think of the great reward she reaped! Her name has gone down in history because of it. An old hymn refers to her example in regard to rising early Sunday morning.

"This is the day the Lord arose
So early from the dead;
And shall I keep my eyelids closed
Or waste my hours in bed?"

Just before dawn, the darkness deepened. Through the garden gate she pressed, and was soon lost to sight behind the thick shrubbery. Her soul is strangely stirred by a medley of emotions—that of the natural

fear of the Jews, on this occasion, and the peculiar sensation of pleasure and sadness in approaching her Lord. Added to this, was, perhaps the strange apprehension connected with the solemnity of entering the tomb, enshrouded by the blackest of darkness and, without a light, fumbling about, with hands outstretched, seeking for her Lord! Would she faint? Can she press through it all? Oh, but her Savior must be cared for and "if I but touch the hem of his shroud, I may—I may—be blest." Added to this, she wondered who would roll away the stone from the door of the sepulchre.

But as she approached, she found that the grave was already open and her long-looked-for Jesus was gone. Greatly distressed in mind, Mary retraced her steps and hastened back over the long journey into the city to notify the disciples. Knocking at the home of Peter and John she awakens them, for they are still sleeping. Yes, the two chief apostles are asleep but Mary is not. With great sadness she announces the fact that Christ's body has been stolen. Then back to the grave she goes, this time heavy-hearted indeed. The two apostles are coming behind but "John did outrun Peter" for the devotion of his soul impelled him. On entering, they saw that Christ was gone and the linen clothes were lying neatly folded. After some investigation, they decided to return home. "But Mary stood without at the sepulchre weeping." She had no power, money, or reputation, with which to defend this case of theft—no, not a thing, yet there was one thing she could do, and that was to weep and to wait. Friend, are you in such a condition—that, hopeless, helpless, and despairing all you can do is to weep and to wait? Are you where no one can assist you? Are you beyond all human aid and even the Savior upon whom you have depended, lo! these many years, seems to be gone? Then—*take time* to wait upon God for "his mercies fail not." You will see duties to perform but drop everything for a while until you can find your Lord.

Mary has no companion in her grief. True, according to the gospel of Luke, other women had been to the grave that morning, but it seems that all had left and she was alone in her sorrow, except for Nature which lay all around her bathed in dewy tears. Mary would look again into the tomb if it would do any good, but what's the use? Convulsed with emotion she wipes away a flood of tears, then stoops and gazes once more

(Continued on page 6)

HUMAN ENEMIES.

Rev. C. F. Wimberly, D. D.

THE WORLD.

WE have learned from former discussions that man is God's masterpiece. No such values are ascribed to anything in the universe, as to that of man; he is an expression of the Creator's highest handiwork; he is the cap-sheaf, as it were, of creation. Masterpieces are always valuable: the "Mona Lisa" and "Sistine Madonna" represent fabulous values. Man, the masterpiece of the greatest Creator, represents the greatest of all values. For this reason, man has more and greater enemies than all else of created things. Where there is value, beauty, or charm, agencies seeking their possession always abound. It is the beautiful girl who must run the gauntlet of every lecherous eye, and fight harder to protect her honor.

As a part of the legacy of Man's Fall in the beginning, a curse is upon the earth. The ground is cursed: every fruit, vegetable, or cereal must fight against destroying imps. The air, the water, the soil reek with seen and unseen enemies, preying upon man and beast. Life is a continuous struggle against them; body, mind, and soul must fight valiantly, or fail.

All the enemies of man, according to divine authority, are marshalled under three Major Powers; each of these acting separately, or conjointly, have innumerable companies, regiments, and subdivisions. In this classification, the world is placed first. When we think of the other two—the Flesh and the Devil—it strikes us as giving an undue position to the world, as the first, and greatest enemy of the race. We must not confuse our meaning: when we say the world, it may mean the planet upon which we live; it may mean human institutions, such as industries, laws, religions, governments, homes, etc.; it may mean the peoples who live on the earth. It is sometimes used to denote a period of time—aeon, an age—"the end of the world"—meaning the end of the age. But the world as an enemy, does not of necessity, imply any of the above meanings, except as they are aligned or dominated with something else—which the Bible calls the World.

It is that subtle, insidious, invisible power that is felt permeating all life about us; it is intangible, unclassified, yet in the main, irresistible. It may be felt in some homes, clubs, courts, etc.; we have no way to put our finger upon the diseased spot. God calls that the World, and gives it a first rank among our enemies. "Who can overcome the world?" says John. Again: "Love not the world, neither the things that are in the world." (showing the world to be something besides the things tangible). "If any man love the world, the love of the Father is not in him." The Apostle James is still more explicit: "Whosoever will be a friend of the world is an enemy of God."

Why should the world be the leader? The reason is obvious. The flesh has its appetites and passions; they clamor for gratification with a voice that drowns reason, judgment, and will power. Yet, when the demands of the flesh are mastered, they become quiet; there are seasons of respite; the battle is not continuous. This is true of the devil. "Resist the devil, and he will flee from you." Not so with the world; the contest is never over. It marches and counter-marches, maneuvers, and its flank movements are legion. The world is never conquered until we pass through the gates into the City. "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God."

We will now notice some of the avenues of approach, under the marshallings of the world. The assault comes first with a threat; the club, the bulldoze, the boycott—the rod of persecution. One is given to understand that a certain line of activities must stop, or injury, if not destruction, will follow. The club is often held over men in office; the preacher who becomes too busy dealing with some popular sin, or custom, touching the welfare of the church or community, will hear this intangible voice. The world is organized to dethrone those who seek to hinder its programs; those who oppose the world, will hear the roar of lions.

But if the assaulted one fearlessly meets the threats of the world, and dares to stand true, even to pass through the fire, the enemy, ever alert, flanks to the opposite approach. When the club fails, the world pours forth its flattery, blarney, and soft soap. Men and women who will stand the test of affliction, will capitulate to the offers of bribe and flattery. Tell a man he is brilliant and talented, and he is ready to obey orders; tell a woman she is the most beautiful lady in the community, and she is about ready to sign any condition required. Oh, the power of cajole and blarney. The soft melliferous voice of flattery is irresistible as the siren song.

But the mysterious enemy is undaunted, should the object of assault be able to withstand the power of smiling flattery. Multitudes are not called upon to conquer in either of the former attacks in a pronounced degree, but are susceptible to bodily adornments. Life is a dress parade; the shiny tinsel, the brilliant addendas of fashion are the end-all. Many homes in the land are rendered unhappy and ruined, with a divorce court finale, because of the crazy desire of women to dress, and go, and spend beyond the husband's income. This seems to be a weakness peculiar to women; but men have as pronounced weaknesses of other kinds. It is the power of the world. "What are they going to wear?" "What will they say?" This impersonal *they* cannot be located, but the scepter they hold is almost omnipotent. Men are slaves to public opinion, political alignments, business policies; these make them puppets and cowards.

Then, for those who are immune to the wiles of the spectacular and fashion-plate conception of life, the world is ready with its logic as subtle, as it is convincing. Who has not been tempted in the bitter struggle of temptation, to lower the standard, tone down from the old-time position of morals? The pressure against the dam is tremendous; afterwhile, the leak; a stone washes out, the dam gives away—a Johnstown Flood—ten thousand souls snuffed out. Here is a true picture of the process responsible for many human wrecks and tragedies. The soul tires after awhile with a continual pressure, and only the stoutest heart can prevail.

We notice another formidable maneuver of the world, and one that is making great inroads upon the manhood of the country: it is the business craze of the day. Times are strenuous, and competition was never so sharp. Business in all lines is fighting to the last ditch to live. The bitter struggle, either "to make ends meet," or an insane desire to pile up a fortune, has sapped the thought and energy of men, until God is left out; no time for church, or soul interests in the frenzied effort to prosecute business. Few men can turn the key Saturday night and leave it locked until Monday morning. We are exhorted, "Be not slothful in business;" the world's appeal at this point seems to be

legitimate, but everywhere we behold the dangers and disasters.

Soul paralyzing effects may be seen in the world's politics; men who were once true, loyal, and devout, get into the whirlpool of business and politics and soon drift away from their religious moorings. How timely the warning: "Love not the world." "The world is not a friend to grace, to help me on to God." We do not have to commit overt acts of unrighteousness to get out of touch with God; all we have to do, is to quietly allow ourselves to remain in the world's current, and by and by, we shall cross the "dead line" and hasten to the falls.

Again, we observe with sickening realism, the dominating power of the world's pleasures. The facts touching the pleasure-mad generation are too obvious for a need of discussion. However, volumes might be written. The desire for pleasure—the play instinct—is both natural and legitimate; animal life that does not enjoy play, is dwarfed and abnormal. It is an impulse that is God-given, and should be enjoyed; but the world has appropriated it for the utter demoralization of our young people. Parental control, church vows, public censorship are all powerless to stem the tide of reckless, dissipating pleasures.

As we pass down through the grim scale of world approaches the waters become deeper and more chilly; life has its lights and shadows, and next to the next "encircling gloom" often benumbs the soul and breaks the heart, are the sorrows of the world. We shall never know the meaning, and the why of sorrow, until all is made plain in the eternal Day. Many life pilgrims are not able to rise above sorrows; the whole scheme of life becomes a jumble; the heart grows sick, and God is lost. Why some are doomed to suffer from the cradle to the grave is one of the biggest human riddles. But, without a clear, unmistakable experience of a living faith, the soul will sink beneath the sorrows of the world.

But the climax is reached in the last one we shall mention: *The wrongs of the world*. To be able to rise above personal wrongs and injuries is high-water mark of Christian manifestation. Just as cold steel is to the heart, so is the wrong for which we must suffer innocently. Just what the biting frost is to the petals of a tender flower, so is the consciousness that we are the victims of an evil scheme, or a crushed sufferer at the hands of one in whom a trust had been betrayed. There is no deeper wrong that can affect the soul. Wrongs can come in a legion of ways, and only as we are saturated with the spirit of him who, when suffering a wrong that had reached the climax of cruelty and hate, cried out, "Father, forgive them," can we do likewise.

Heart Talks to Converts.

Rev. E. E. Shelhamer.

No. I.

LEARNING TO WALK.

"Brethren be not children in understanding: howbeit in malice be ye children, but in understanding be men." 1 Cor. 14:20.



A young convert is like a babe in many respects. In fact, the Scriptures call him a babe. Jesus said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Have you ever noticed a

babe trying to walk? Let us observe some of the things he learns.

1. He learns to stand alone. He has learned a great deal when he finds the center of gravity. This is all important, for no matter how he can kick while lying, it avails little unless he can balance himself when standing and walking. In like manner, a newly converted soul has just gotten upon his feet and now must learn to walk. Satan will try to push him this way or that, and if possible cause him to lose confidence in himself. But like a babe swaying back and forth when first he is able to stand alone, *you must insist on standing* and "having done all, to stand."

2. Another thing we see in a babe, is the taking of a few steps, perhaps pushing a chair in front of him. Next he is taking a few steps alone, to the joy of the onlookers. But if he becomes too self-confident, down he goes over a broom handle or an upturned piece of carpet. Yes, there is a cry, but he is soon up and at it again.

Oh, that converts might have as much determination as this babe. He does not give up and say, "I fell down and will never try to walk again." Neither should a new beginner. Of course he need never fall—if he is constantly watching and praying. But, since he has a warped nature, weakened by frequently giving way to sin, he may have several tumbles before he becomes thoroughly established. We are not excusing these tumbles, but trying to inspire the convert to say, "I am sorry I failed at this or that point, but shall I give it up and never try again? No! I will get up and see to it that I do not stumble over the same thing twice."

If you will thus reason with yourself, you will soon learn the art of keeping on top. How foolish to make a rash decision that you will stay away from prayer meeting, stop having private or family prayer, simply because something went wrong or somebody did not treat you right and as a result you said or did something that was not nice! Do not lie down over it! Get up and if need be apologize, then renew the race. Some men go down and stay down, but others, like Peter, "weep bitterly" and regain their footing never to fall again. You can do the same. "If any man draw back, my soul shall have no pleasure in him."

3. Finally, we see the little fellow has grown up and can now run and jump over the very things he once stumbled over. Yea, he is so strong and alert that it would be difficult to throw him down though a hundred broom handles were thrown in his way. In like manner, it is possible to become so strong in the Lord that one will refuse to stumble over anything that is placed in his path. You will then be able to look back and wonder that you were so weak and childish as to notice little things. "When I was a child I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."

Seasonal Spirituals.

Rev. Walt Holcomb.



SETTING in a swing, in God's big out-doors, wondering how to respond to an editor's request for an article on the need for a general revival. The sun is shining; the songsters are singing; the chickens are cackling; the flowers are blooming; the grass is growing; the children are playing; and, the people are smiling. The snow has melted from the hills; the icicles have dropped from the trees, the earth has thawed on the surface; the clouds have closed against the winter rains; the cold wind has ceased to howl around the corner; the thermometer is climbing away from zero.

Behold, nature is starting her annual revival. Springtime is here. Nature had backslidden since last summer and fall. Now, she is returning from her backsliding. What a time of refreshing within the realm of nature. Back of nature is God; and, this is the season of the Most High, as are all revival seasons.

Why isn't the beginning of Spring the most suggestive season for a revival of the spiritual life in the Christian and the Church? Then, the closing day of March will say, "Good morning, Easter Sunday," the resurrection day, so typical of a resurrected and revived religion, in the soul of man and heart of the church. As Christ arose from the tomb of the dead, so man arises from the sepulchre of sin. The resurrection glory and power is the revival splendor and dynamics of the church. It was Springtime when Christ was resurrected.

As the need is general for a revival of nature, so the need is all inclusive for the children of men and the Church of God. Not a tiny germ of grass will fail to share in the resuscitating requisites of a revival in nature. Because the need is general the supply of life is all sufficient. As the need is church-wide and includes those for whom the Church is responsible, so the all-pervading, all-penetrating and all-powering grace of God is extensive and intensive in its scope and work.

A perennial revival is incompatible with nature; inconsistent with Scripture; and, contrary to experience of saints. Perennial life is in harmony with nature; in accord with Scripture, and, in keeping with the experience of saints. Thank God, I have had the perennial life in my soul, since I was born again. There have been seasonal revivals as I have experienced visitations from God, in season and out of season. The Church may have perennial life—amplified by seasonal revivals.

Nature's revival is quiet, still and silent. While it is fraught with expulsive force, it breaks upon the world as soft as down; as silent as the stars; as still as the dew. The songs of the night are the melody of nature's revival. It is when nature backslides that storms, cyclones, and cataclysms appear. When nature recovers, stillness prevails.

The deepest, truest and biggest revival is when the Church, that is true to the doctrines of the Book, hears the still small voice, and awakes to behold the beauty of the Lord and to inquire in his temple. Revolutions only appear when nations and churches depart from the basic truths of Democratic Government and Orthodox Christianity. While history records revolutionary revivals, it was only when the people had forgotten or forsaken the fundamental truths of the Book and the central teachings of the Church.

Thank God, the Southern Methodist Church does not need that kind of a revival today. Her bishops, elders, pastors, secretaries, editors, evangelists and people are the most loyal, faithful and orthodox followers of Jesus Christ, in Protestant Christianity. While, now and then, a doubtful voice may be heard in some quarters, it is a subdued voice; and, so long as sinners are convicted, surrendering souls are saved, and believing hearts are sanctified, I am not afraid of destructive critics and atheistic evolutionists. Shouts of new-born souls will drown these uncertain voices.

What we need is a conservative revival that will carry forward the well-thought-out and well-regulated life of the Church, that must continue seven days in a week, fifty-two weeks in a year, and, not a revolutionary revival that will throw a monkey-wrench into the Church machinery, for two weeks, requiring the other fifty weeks of the year to adjust the machinery of the Church of God. Organized and accredited Evangelism is rapidly approaching this ideal.

The kind of travail necessary for such a Springtime revival is the kind of travail that the earth puts forth. Too deep to be loud; too intense to be noisy; too spiritual to be superficial; and, too real to be unduly emotional. Nature's travail is to create and recreate life.

Signs of Spring life are abundant. Signs of Church life are more in evidence. The first sign of a general revival appearing on the horizon was when our General Conference at Hot Springs, went on record urging the Church to win a million souls, during this quadrennium. The next appeared when our General Evangelists in session at Dallas, pledged their co-operation and allegiance to this call of the Church. To remind and re-enforce this call, the General Committee on Evangelism, appointed Drs. Perry, Cram and Morris to prepare a paper, urging the execution of the order and plan for a church-wide awakening. Bishop Ainsworth, the first to organize his forces, called together the pastors and laymen in his Episcopal district at Macon, Jackson and Jacksonville. This was the most auspicious and outstanding revival program of the year.

As we "listen in," we are pleasantly and agreeably surprised at the reports coming to the editors of all Conference Organs, and our General Organ; and, the generous way in which our editors are broadcasting weekly the good news and glad tidings throughout our great Church. As the encouraging reports come from along the Mason-Dixon Line to the Gulf Stream, and from the Atlantic to the Pacific, and, beyond the rolling seas, from far-away Belgium, Poland, Czecho-Slovakia, Siberia-Manchuria, Korea, Brazil, Japan and China, let us take courage and push forward the most aggressive and progressive revival campaign, till Conference meets, that Southern Methodism has known in her glorious past.

Satan and His Compromises.

Rev. O. G. Mingledorff.



HE devil is a trickster who has learned much since he was cast out of heaven; and it may be added that he has grown far viler during these passing years.

He loves to stay at your house, or to have one of his demons do so, but prefers to be a secret guest. He wishes to rule the establishment, but is willing for you to think that you are boss. He plans to run the Church of God, but prefers to work through human agents. He delights in directing Sunday schools; and he is an adept in manipulating officers and teachers. His special delight seems to be in managing advanced education. In Germany he was a regular worshipper at the shrine of "Kultur" for many years, setting an example that fascinated and ruined the nation, and came near crushing the world. No doubt results were beyond his most sanguine expectations; and now he is busy trying to play the same game all over again; but his stage is the world, instead of Germany. Will he succeed? There is danger. Hang out the red flag!

But we are studying Satan's compromises; and he never fails to have one ready whenever he needs it in his business. He seems to have pulled off his first one on Mother Eve in the Garden of Eden. How cunning he was. "No use to be so straight-edged. Why bless your heart, Woman, God has a check-rein on you, and is curbing your liberties. The fruit on that tree is fine. I doubt if there is any other in all this beautiful garden equal to it in flavor and juiciness. And besides all that, God has no business restricting your rights in any such manner. You are a free being. Why not assert yourself? Don't be a slave to any one. I believe

(Continued on page 9)

HOPE FOR THE MOURNER.

Mrs. Julia A. Shelhamer.

(Continued from page 3)

into the grave of her hopes. To her utter astonishment she sees two angels sitting, the one at the head and the other at the feet, where the body of Jesus had lain. And they say unto her, "Woman, why weepest thou?" She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him."

Can it be that they are interested in her—a poor woman? What beautiful words of tender compassion are coming out of that hall of death! Never, since an angel drove woman from the garden of Eden had an angel addressed a female in such sympathetic terms!

Jesus had been watching Mary for some time. He had seen Peter and John when they were there looking for him and might have appeared to them had they waited long enough. The Savior stood right behind Mary and when she turned and saw him, he asked, "Woman, why weepest thou? whom seekest thou?" She, supposing him to be the gardener, saith unto him, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

Then Jesus could restrain himself no longer; he must reveal himself to her at once. As much as he longed to before, he waited to know just how much she wanted him and then his beautiful voice spoke tenderly her name, "Mary." What volumes are contained in one word when the Savior speaks! Oh how she loved him! She rushed to embrace his feet, but out of a sense of propriety, for he was yet human, he gently forbade her, saying, "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God."

If the Bible related all that happened it probably would have reported Mary as giving an answer as follows:

"W-h-a-t? Master, go tell thy disciples? Didst thou not know that they were just here a few moments ago? Why couldst thou not have told them thyself and given them the same sweet rapture—that of really finding thee after the awful suspense, and of hearing the news from thine own dear mouth? Then Lord, I am so unworthy, having been saved from a life of degradation, I don't feel good enough to carry the news to people who have never been possessed of evil spirits as I have been. Then, Master, be not angry with me, but possibly thou art not aware of the fact that our customs do not permit women to have exalted positions above man, and she is not to usurp authority over him in any way. The world will not understand it that thou hast appeared first to a woman and one so low as I have been. I really fear this will hurt thine influence for all time to come. Added to this, Lord Jesus—hast thou not thyself ordained Peter to be Arch-bishop of the whole Church militant as long as the world stands? Then John is the beloved disciple, thy bosom friend, into whose devoted ears thou hast poured forth the secrets of thy heart, and now thou hast hid thyself from these the church dignitaries and art asking me, a woman, to carry the message of the Resurrection which message shall bring hope and blessing to all the world in years to come?"

"Yes, Mary," Christ may have answered, "but God has hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

Christ here announced that through his mediation there was ushered into the world a new regime, wherein all the human race should be included in the great commission, "Go, ye, and teach all nations." He showed that as nationality once barred some from

the kingdom of grace, it should be so no more. For now God is a God not only of the Jew but also of the Gentile. As the maimed, halt and blind were not permitted to enter his sanctuary under the old dispensation, now "*Whosoever will*" rings out through the long corridors of the hospital infirmary and the poor houses including *all* in his great plan of salvation. More than this, his hand was outstretched to bless and to heal. Christ brought to light in this connection that he introduced woman to the world as a messenger of his truth. That as she was banished from the beautiful Garden of Eden by the angel, so she should be welcomed to the Garden of the Tomb by two such heavenly creatures, indicating that her welcome was twice as strong as her abandonment. As she was sent from the first garden because of her sin, so she was sent from the Garden of the Resurrection to carry the gospel that redeems from sin. As woman was the first to wander from God, she was first to seek him at the grave. As she drew man away from Eden, so she would go and bring man, even the heads of the Church, to another garden—the place of the resurrection of Jesus. As humanity hid themselves from God in the Garden of Eden, so in the Garden of the Tomb God hid himself from man until he saw tears of penitential grief.

Woman has been the weeper of the world. She has wept so long over the results of her sin that God finally sent the Angel of Inspiration one day to go and tell Solomon to write the thirty-first chapter of Proverbs. Then, methinks, as the king was writing, the white finger of the Cherubim touched his pen causing it to spell these sweet words of prophecy concerning woman: "And she *shall rejoice* in time to come." Prov. 31:25. Then flitting over to the study of Isaiah, he touched him with a live coal and suggested that he write to the sad ones of all ages to come. "They shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

Dear ones, whose souls are bowed down in grief, read David's exhortation to himself: "Why art thou cast down, O, my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God." Psa. 42:11. Take your burdens to the Lord Jesus in the early hours of the morning; *pray through* while the world is yet asleep and the day is in its infancy with all its glorious opportunities ahead of you. Your heavenly Lover stands by your bedside, sweetly whispering, "Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth. *There will I give thee my love.*" Sol. Song. 7:11-12.

God's Idealism.

Albert Weaver.

Jesus Christ is God's ideal to the whole human race. Nothing will take his place. Nothing can take his place. If we seek our ideal in anything else, or in any one else sooner or later, disappointment and failure will result. This is true, because perfect idealism is what we look for and expect, and it can be found only in the life of Christ.

If we would be spiritual idealists, we must be spiritually spiritual. We must not follow cunningly devised fables, nor men of corrupt minds, self-opinionated, self-centered, and seeking their own interests. If we would adhere to these principles and seek Christ as our ideal, would it not save us a great deal of heartache and trouble? We have all in some degree, no doubt sought our ideal in those whom we admire, but generally to our sorrow and disappointment. Only when Jesus Christ is taken into consideration as our ideal do we have true idealism

exemplified, be it in an individual, home, society, business, and church or state.

True idealism is characterized by the graces of the Spirit of God, and where these graces are predominant, righteousness prevails; whether it be in an individual or collective body.

Much is being said and done to change such conditions as are detrimental to the welfare of society; but our efforts are almost in vain, comparatively speaking, for the world, notwithstanding, is fast retrograding. This is largely due to our disregarding God and his idealism and substituting a human idealism. In all efforts to save mankind, the home, the Church, and the state, are the predominating factors to be considered. If the home is characterized by God's idealism, surely the Church and the state will be to a great degree so characterized. At least they must be much benefited. If conditions are to be changed we must come back to first principles, and build on a sure foundation, which is Christ, God's idealist. Recognizing and accepting this idealism in the home, it cannot but revolutionize home life, and have a wonderful effect for good upon society. The home is the birthplace of nearly all that is good or evil, therefore environment is more effective than heredity.

It is well for us individually and collectively, to attain unto the highest and purest idealism, and yet it is folly to aim for an idealism of the highest order, without taking Christ into consideration as the ideal arrived at; not as a mere man, but as the God man, or as God manifested in the flesh. Apart from his deity, his example and his ideals, God simply as a man would not be sufficient. If he were accepted in spirit, universally, and his ideals put into practice, this world would be revolutionized. It would become a paradise in a very short time. We should then not need Hague Tribunals, peace conferences, nor even a League of Nations. Such a condition will be possible during the Millennium, when God's Idealist, Jesus Christ, has the reigns of government, but not in the present dispensation. For the present, God's idealism, produced by the Spirit of God in human souls, is his only remedy for the betterment of society. Only as men surrender to Jesus Christ can this idealism be realized.

The Man and His Ministry.

The life of Dr. Morrison, Editor of THE PENTECOSTAL HERALD, by Dr. Wimberly, has been having a remarkable sale. Only a few copies are left of the first shipment to THE PENTECOSTAL HERALD. Others will be placed upon the shelves of the Company at once. Letters come from every direction from those who have read the book, expressing pleasure and inspiration from its perusal. Get a copy for yourself, or for your children. It is a book that young people will read with genuine pleasure and will be quite inspirational. Price, \$1.50, of Pentecostal Publishing Company.

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REVIVAL FIRES ARE BURNING.



REVIVAL AT BAXLEY, GA.

It lasted about a month and was one of the best I ever saw. This town has had a moral uplift that will last through the years to come. Forty-seven applied for membership in the Methodist Church and about forty in the Baptist Church. A union prayer meeting every Thursday night in the Young Men's Club Room has started and a spirit of fraternity pervades the community. Brother Porter, Baptist pastor, had Rev. T. F. Callaway, evangelist, to assist him two weeks. He is a prophet of a new order, a broad-gauged, spiritual man, who could see the Kingdom of God beyond denominations and doctrines. Then our own, Bro. Harry S. Allen and Miss Julia Goodall came to assist us for two weeks.

Brother Allen is a man of prayer, of faith, and devotion to duty. He is one of the best evangelists we have in our church today. He prays through to victory and works to accomplish it. Every morning at ten-thirty there was a twenty minutes' prayer meeting at one of the stores; at four P. M., the hour when school turned out, there was preaching, and at seven-thirty a song service, prayer and preaching. Large crowds attended constantly. Baxley has one of the best choirs in Georgia; the singing was superb. Bro. Allen leaves the pastor and the charge in good shape to go on with the regular work. He is reasonable, brotherly and kind and that touches a responsive chord in pastors and laymen alike. If the brethren but knew Bro. Harry's worth, he would never have time to go out of Georgia for a meeting.

Thomas E. Davenport.
Pastor Methodist Church.

VICTORY THROUGH THE BLOOD.

When we arrived at New Pittsburg, Ohio, this is what greeted us: "You cannot have a revival here; it is all burned over." Another said, "There is no use trying; we just closed a protracted meeting." Still another, "The folks will not come out to hear you." For a while it looked blue, but the God of battles came and we saw the desire of our heart.

We found at this place Come-out-ism, no-sect-ism, Boss-ism, Tongue-ism; some said the New Testament was all fulfilled up to Acts 2nd chapter; others did not believe in Sabbath Schools. In fact, I do not think Paul had any more isms at Corinth. Well, we plugged up our ears and went at it. God soon melted us up and we got to loving one another and sinners came to God. In the last few nights over one hundred were seeking the Lord. The last Sabbath we counted over 40 seeking God. We were engaged for a missionary meeting on Monday night, and had to leave. We secured Rev. J. V. Cook who is still carrying on the good work.

We had a good missionary meeting with Rev. C. D. Fish, of Chillicothe, Ohio, and raised over \$100 cash for India, and put out about fifty mite boxes. This church has organized a Missionary Society, and God is blessing their efforts. "Go thou and do likewise."

We firmly believe with a few adjustments in the prayer room, and a few in the pulpit, a little fire in the preacher, will bring conviction on the sinner that will result in old-time shouting, and we will win the day. We have never been afraid of heavenly fire, but we have always been afraid of old Mr. Formalism.

We are now among the "dry bones" in Washington, Pa. Pray for me.

James T. Maffin.

775 York St., Marion, Ohio.

TWO GOOD MEETINGS.

It was my privilege to spend three weeks at Paintsville, Ky., in revival services at the John C. C. Mayo College and Memorial Church, Rev. H. G. Sowards, pastor. A service was held in the college building each morning and at the church in the evening. One of the greatest opportunities for reaching the thousands of young people in the hills and mountains of that part of Kentucky confronts our church at the Mayo College, where there are between two and three hundred students enrolled; if they had the proper equipment five hundred to a thousand could just as easily be in attendance. President Sowards and his faculty of splendidly equipped instructors are doing a truly great work, hampered as they are by the lack of proper buildings and equipment to carry forward the school as it should be. Some big-hearted philanthropist should recognize the opportunity and privilege and place a hundred thousand dollars in the hands of the big-hearted president so that the scores being turned away from the doors of the college might be given a chance for an education. We had some remarkable services with the student body, many bright conversions and some thirty applied for membership in the church during the evening hour of worship.

Baxley, Georgia.

During February our meeting was held in the beautiful city of Baxley, Ga., Rev. Thomas E. Davenport, pastor. He had prepared well for the revival and the meeting was under way when we got there. From the first there was a revival atmosphere in the services and people were converted and reclaim-

ed almost from the very first service. The parsonage family is one of the most spiritual and delightful we have ever met. The daughter, Claudia, a child twelve years old, was one of the most active personal workers and soul winners in the meeting. She would go out to the homes of the poor of the community and carry food and then hold prayer with the family before leaving; when an altar call was made she would lead her friends to the altar and pray them through. The merchants closed their places of business to attend the day services, and the attendance was large throughout.

I am now at Nashville, Ga., in a hard battle, but God is hearing prayer and giving victory. From here we go to Buford, Ga., and Augusta, Ga., and then May 13, to hold a tabernacle meeting at Winters, Texas. I am holding the month of June open to give some pastor in Texas or Oklahoma, who may wish to correspond with me about a revival for that time.

Harry S. Allen,

801 America Blvd., Macon, Ga.

MARVELOUS VICTORY.

God gave us a marvelous victory at the First Nazarene Church, Portland, Ore. Rev. D. Rand Pierce, poet-preacher, is the pastor. From start to finish the ever-increasing power rolled in and the altar clear across the tabernacle was filled and overflowing time and again. There were 325 definite seekers for salvation and about 75 anointed for healing. The old rugged gospel, saturated with much prayer, still wins out where faithfully tried. Repentance, restitution, hell, salvation by faith, sin and its awful consequences, Bible study and prayer, were some of the themes used.

The Ladies' Quartette from Chicago and a splendid local choir rendered fine music, and the tides of song made you think the angel choir had struck all their harps of gold. Great throngs greeted the evangelist and singers nightly.

We are now at Vancouver, Wash., until April 15, then to the Sunny South for all summer. Nothing—absolutely nothing—pays like it does to PRAY them through. Much love to everybody.

Fred St. Clair.

YOUNGSTOWN, OHIO.

"By this I know that Thou favorest me, because mine enemy doth not triumph over me." (Ps. 41:11). How blessed! I had held a blessed revival at the above place some twenty years ago, and another twelve years ago. I am glad that the fruit of both can be largely seen even today. It is best to do thorough work; "we are gathering fruit unto life eternal." Yes; "so both he that soweth and he that reapeth may rejoice together."

We closed our third meeting in the above city March 4th, having been there three Sabbaths. The church had been passing through the fires of trial and division, but the Holy Ghost brought conviction and some found God in pardon, restoration and cleansing. Rev. W. R. Williams, the faithful and energetic pastor of the Primitive Methodist Church, where the services were held, stood right by us.

We held a splendid service on Divine healing the last Sabbath at 2:30 P. M.; fully fifty persons were anointed and prayed for. It was a very successful meeting; and we can truly say the sick were healed and our God was glorified. "Then he called his twelve disciples together and gave them power and authority over all devils and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick."

The neglect of the truth of healing in the churches is doing two things: First, it has always made an open market for Christian Science and other cults. Second, it is slowly but surely, causing some of God's sick children to follow up the so-called "tongue pentecost," because they preach healing for the sick. We advise the saints of God to go in for holiness above everything else, but at the same time to keep their hearts open on all Bible lines so that the Holy Ghost can "guide them into all truth."

It was grand to see such a fine lot of young people seek and find Jesus in the meeting. And some fine business men sought and found the Lord also. The precursor of the church got so hungry for holiness that he would not leave the church till God sanctified him. A real energetic insurance man came to God and has become quite a worker. It is a good speculation for a saint to die. "For me to live is Christ, and to die is gain." Hallelujah!

Yours cleansed, healed and kept,
Rev. F. W. Cox and Wife.

A GOOD MEETING AT DE NOYA, OKLAHOMA.

During February we were privileged to conduct a successful meeting at DeNoya, Okla. This is an oil town and is a very difficult field. Within a radius of three miles there are 3,000 people living, but the most of them do not care for the church, as they are required to work every day in the week. It is certainly a terrible condition when men will become so greedy for gold they will not give their employees an opportunity to attend church.

At the time we were there the flu epidemic made the situation more difficult. Practically every home was visited by that disease during the three weeks we were there. There is but one church there and it is called the "Union Church." Rev. Mrs. Caroline Myers is the pastor and she has certainly been blessed of God in her labors. We had 35 converted and several sanctified. My wife had charge of the children's work and there would be as many as 50 and 70 children come to hear the message; several were brightly converted.

God not only placed his seal on the meeting by saving souls and sanctifying believers but also by healing bodies. I am persuaded that the preacher is very largely responsible for the people not having faith in Christ for the healing of their bodies. The old Book says, "Faith cometh by hearing, and hearing by the Word of God." If we fail to preach the Word about healing how can we expect the people to have any hearing or any faith for the healing of their bodies. Five were healed in answer to prayer. To Jesus be all the praise.

We did not forget to say a good word for The Pentecostal Herald; and secured 41 new subscribers. May God bless the good Editor, Dr. H. C. Morrison, and his staff of workers, as they publish and send out this unexcelled religious weekly to all parts of our country. To me, it is getting better all the time.

Evangelist A. E. Davis.

"MY TRAVELS."

The month of January was spent in Detroit, Mich., where I attended Bro. Will H. Huff's meeting; also had the privilege of preaching several times. At the close of a Sunday evening preaching service at Asbury M. E. Church, a man was saved and in his testimony, he stated that by his accepting Jesus Christ as his Savior he was saved from committing an awful crime as he had murder in his heart. The gospel has not lost its power, in spite of the "Modernists." We also spoke at the evening service of Christian Missionary Alliance to a large congregation where some came forward for salvation.

From Detroit we left for Chicago where we joined Mrs. Rice, to attend the wedding of our niece. Upon arriving home the writer left immediately for Seattle, Wash. Enroute we stopped over Sunday at Glasgow, Mont., and visited the Frances Mahon Deaconess Hospital, in charge of Miss Florence Moore. (Miss Moore is one of the trustees of our Red Rock Camp Meeting). We were invited to preach in the M. E. Church in the morning and the Congregational Church in the evening, where we believe good was accomplished, as we have heard of some very definite results taking place. Miss Moore is doing a great work managing this Methodist Hospital; since she took charge the debts have been practically paid and the credit of the Hospital is A1 among the business men of Glasgow; under her prayerful leadership a number of conversions have taken place.

The Congregational Church is served by a lady pastor, Miss Rhoda Jane Dickinson. At the morning service four of the leading bankers of the town were present. I told them of the "Coin of Heaven." Just received word today from the pastor in which she states as follows: "Your experience has been the subject of considerable conversation, of course, and where at times I have expressed my wonderment, I have the next moment censured myself for marveling at what, after all, should be no marvel when we consider the vital meaning of "the unsearchable riches of Christ."

From Glasgow we journeyed to Seattle, Wash. Met a man on the train from Pittsburg who was reading his Bible, but in conversation found out that he was reading it more from standpoint of the phenomenon or mystery involved. He was a Radio engineer and stated that there were only seven Radio engineers in the United States. I thought of the Bible story of Philip unfolding the Scriptures to the eunuch as God enabled me to give him a clear testimony as to my conversion, all of which he received and seemed so very grateful for the knowledge. Radio is nothing new to the child of God.

We spent only a few days in Seattle, however, but had a chance to speak in a Mission one evening and one man raised his hand for prayer. Returning home we spent Sunday with a friend of many years' standing, Dr. Geo. M. McCole, of Great Falls, Mont. We stopped over one night at Billings, Mont., with our friends, Mr. and Mrs. Earl Wilson. From there we returned home by the way of Kansas City, Mo.

Mrs. Rice and I are now holding a meeting at Aitkin, Minn., which is just between the two great iron ranges. The church and parsonage are just about as fine as one would desire, and more than this, the congregation is spiritual. While we have just started here the outlook is splendid for a real work of God. Pray that this may be so. Rev. James A. Gier is the pastor and is doing a good work. The only thing that is really worth while is the salvation of souls. O, how my heart is burdened for a genuine revival. May God grant it, is my prayer.

E. O. Rice.

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(Continued from page 1)

school, beginning with Spinoza, a Dutch Jew and rationalist, have been notorious in their opposition to the miraculous and the supernatural. No normal mind can come from a close study of their speculations without at least the three following distinct impressions:

"1. The critics are hostile in their attitude toward the evangelists and irreverent toward Jesus. To this I have not found one single exception.

"2. The critics have a preconceived theory which they will maintain at any cost. This theory they translate into an *ipse dixit*, which is not historical science at all but infidelity naked and unashamed. Their attacks upon the integrity of the evangelists are but the tactics of the cuttlefish who inks the waters to hide himself.

"3. The views of the critics make a greater demand on human credulity than the most marvelous miracles of Jesus. No reconciliation between the teachings of these two schools is possible. The battle must be waged to the bitter end."

We call attention to a few paragraphs in the article as quoted. Note, for instance, "No detailed study of the writings of the radicals, or modern critics, can fail to convince one that the views of the radicals and of the New Testament writers with reference to the person and nature of Jesus are irreconcilable. One simply cannot believe the critics and at the same time the New Testament writers. Their views are mutually excluded. To argue anything else is to fly in the face of facts. Since Christ alone is responsible for the views of the New Testament writers, particularly those of the evangelists, the issue becomes a direct one between Christ and the Critics, and the sole demands upon the individual is to decide between the two."

We want the reader to go over the second time the three distinct impressions made upon the mind of the student of the higher critics numbered 1, 2, and 3, at the close of the quotation from the Brooks' article. These three paragraphs are clear, honest, strong, and absolutely true, and the final conclusion is without doubt correct. "No reconciliation between the teachings of the two schools is possible. The battle must be waged to the bitter end."

We have seen nothing better on the subject so vital, which claims the attention of all serious men, than the article by Rev. Mr. Brooks, from which we have quoted. The war is on. To devout souls trusting in Jesus only for salvation, there can be no surrender and no truce.

(Continued)

Two Weeks in Nashville.



My first visit to Nashville, Tenn., was away back in the fall of 1884. That was thirty-nine years ago, half of a good long life-time. I came to attend the Theological School at Vanderbilt University.

I spent the night at a hotel in Nashville and went out early the next morning to the University. It was a beautiful place; the broad campus, stately buildings, great forest trees, walks nicely laid off, drives, shrubbery, a long row of handsome brick residences for the professors, and altogether, one of the most attractive spots in all the southland. Nothing on all the premises was so impressive and majestic as the President of the University, Bishop McTyeire. He was standing tall, broad, and calm among the trees and looked larger to me than any of them. There was something in his face that reminded me of the face of Abraham Lincoln, not that they looked alike; they did not, but his face was so strong, so pure, so serious, so full of meaning that it held me. I never tired of looking at him, and it was an inspiration.

Dr. Garland was Chancellor of the University at that time. He was scholar, philosopher and Christian, the Christian predominating. There was in his face what Joseph Cooke called, "the solar light," something of what Moses had when he came down from the mountain-top where he communed with God. He was one of the most chaste men in body, apparel, manner, language, movement and soul that one would meet with in a life time. His lectures and addresses were great lay sermons delivered in pure and beautiful English, full of Gospel truth.

The Dodd Brothers were in Vanderbilt in those days. Dr. Thomas Dodd was one of the most brilliant and scholarly gentlemen in all the South. He taught us practical theology. The hours spent in his class-room were most delightful. Professor William Dodd, whom the boys loved, and called him "Uncle Billy," taught Mathematics. He was a delightful gentleman; positive, insisting on good work, with great kindness and a broad and delightful humor. Doctor Shipp was one of our teachers in theology. Doctor Baskerville was head of the English Department, and a Master. Doctor Tigert taught Philosophy. He was a young giant, physically and mentally. Doctor Gross Alexander was our chaplain and pastor at West End Methodist Church. He was a man of penetrating mind, superior scholarship and deep piety. He carried a burdened soul and was on fire with Christian zeal, sometimes almost severe in his searching sermons. He stirred things up and had a revival. Sometimes, when he was not very well, he asked me to preach for him, and by this means I became acquainted with many very excellent people of the old West End Church. All of the persons I have mentioned have passed away. Professor Tillet, who was our teacher in Systematic Theology, is still alive and is teacher in the School of Religion at Vanderbilt.

We studied "Pope" under Doctor Tillet and he hammered it into us pretty thoroughly. In those days, forty years ago, Doc-

tor R. A. Young was missionary secretary; Doctor Fitzgerald, afterwards bishop, was editor of the *Christian Advocate*; Doctor Barbee was pastor of great old McKendree Church. These men, too, have all fallen on sleep.

These memories come up to me sitting here in the hotel and remembering those happy days of old. I went out a few days ago with a friend and walked over Vanderbilt Campus. Somehow the place feels like a cemetery to me in which a thousand hopes and loves have been buried. That this institution should have been taken away from the Methodist Church seems strange and almost unthinkable. I loved the place devotedly and the loss of this great University to the church shocked me, surprised me, made me to lose confidence in men and things, not in all men or all things, but I was forced to wonder who can be trusted and what can be regarded secure that is of the earth. I can never see the place with its throng of delightful memories without an unutterable sadness.

My mission in Nashville at this time was to assist Brother Walker, pastor of McFerrin Memorial Church, in revival meeting. I found that the whole region of the city round about this famous old church was suffering from a widespread attack of measles and a serious flu situation. Much sickness, with the very rough weather and destructive storms, greatly hindered us in the work. We had some thirty-five professions of salvation and I believe all of them gave their names for church membership. Numbers of the preachers in Nashville from time to time attended our meeting. Dr. Malloy, presiding elder of the Nashville District, invited me to deliver two addresses at the Monday morning Preachers' Meeting. I spoke to them the first morning on "The Preacher," and the second on "Revivals of Religion." They seemed to receive the word with appreciation. I enjoyed the touch with these Nashville brethren very much.

While I was in Nashville, the Nazarene brethren were having their district meeting out at Trevecca College. They asked me to come out and preach to them one morning, which I did with great pleasure. They are a zealous, earnest body of soul seekers. Trevecca College is beautifully located and seems to have a fine faculty and a very interesting student body. I commend this school most highly to our Nazarene brethren. I was surprised to find that the Nazarenes have three churches in Nashville, with three pastors, and a large, aggressive mission; they are earnestly proclaiming Jesus Christ the Son of God, the Savior of men, able to do exceeding abundantly above all we ask or think. I give the right hand of fellowship to all men of all churches and all people who steadfastly believe the Bible and earnestly preach Christ, born of a Virgin, the eternal, pre-existent Son of God, who rose again from the dead and who has made an atonement on the cross for the sins of the world.

I can have no Christian fellowship with men who deny the Virgin Birth, the blood atonement, the resurrection and intercession of Jesus. I can wish them well, rebuke them, pray for them and treat them with kindly courtesy, but I will not lower the standard of my faith in order to agree with any man who is an advocate of that brand of new theology that does away with the deity, the blood atonement and resurrection of my Lord. My soul's salvation depends upon the Christ of prophecy, who is the Christ of the Gospel, who has redeemed me with his own precious blood and created within me the hope of eternal life.

I find, and I am glad to find, a beautiful Christian fellowship springing up everywhere among those men who are true to the Bible and the Christ of the Bible. May God help us to be faithful, to be willing to be

branded as ignorant, to even be counted as the filth and offscouring of the earth, if it must come to that, in order to be true to our blessed Lord who bore our sins in his own body on the tree.

I am coming to believe that the Methodism which is true to the trust which God has given us, true to the Old Testament and the New, true to the Lord Jesus and to the people, will be the dominating Methodism of these United States. The destructive critics cannot construct; they can destroy the faith of the people; they can make the church a human organization; they can break down the moral barriers; they can destroy the souls of the people, but they cannot kindle a revival fire and win the rising generation to salvation in the Lord Jesus, and to those high morals and deep spirituality which alone can preserve the integrity of our Christian civilization. There is a place in the United States for a Methodism loyal and true to our God, to his Son, to the Holy Spirit, to the blessed Trinity and to the people who long for a pure Gospel.

A Good Woman Gone.

We have just received the following telegram: "Mrs. C. H. Babcock, wife of Rev. C. H. Babcock, pastor of the First Church of the Nazarene, Los Angeles, Cal., died yesterday afternoon, March 21. Funeral services at Los Angeles First Church, Friday at 3:30."

Sister Babcock had been in poor health for many months, and no doubt death came as a sweet relief to her suffering body. She was a true helpmeet in the Lord and the church and circle in which she moved will miss her prayerful and encouraging support. It can be said truly of her, "She hath done what she could," and now she rests from her labors, but her works do follow her.

May the Lord lend special grace and comfort to Brother Babcock in his shadows, and grant him the sufficient grace that will enable him to triumph over his keen earthly loss. Our loved ones are passing over and with some of us, the majority are waiting on the other side until our life's day shall have closed. May Brother Babcock mean more to the world than ever, since his heart pull is toward the eternal City. Let's pray for him.

MRS. H. C. MORRISON.

SATAN AND HIS COMPROMISES.

(Continued from page 5)

in personal liberties. You are made for something better than slavery. Here, this is only a small compromise; eat a little fruit, and be as free as I am. God won't care. But let me whisper a secret in your ear: I have known this God for long years, and have found him to be very jealous. His purpose is to keep you and Adam in ignorance for ever. Eat some of this fruit, and you'll be as wise as he is; you'll be gods yourselves." So the deed was done; and a sinning religion was foisted upon the race. Suffice it to say, that the devil has kept it going ever since; and it has served him well.

Satan ruined the Jews through compromise. Aaron made the golden calf as a compromise. King Saul lost his kingdom and his life through compromise. As far as we can see, King Solomon went to hell through compromise. He endeavored to win the favor of heathen nations by taking their chief women into his harem until he had a thousand wives; but he lost out with God, and left the world under a dark cloud in a starless night. In those awful days when Ahab led Israel astray and Elijah thundered out Jehovah's wrath against his compatriots, the Jews did not wish to absolutely rid themselves of the worship of the true God, but were trying to bring in with it the worship of Baal. Satan cares little how much men may pretend to worship Jehovah, if he can set up his altars in the same temple. He

will endorse any church enterprise that leaves room for him. He prefers that it should go on and prosper abundantly; for the bigger the prosperity the better the blind for his trickeries. If A can fatten his pigs in B's field, then the bigger crop B makes the better for A. The devil knows that much.

Judas betrayed his Master under a compromise. He was too big a coward to curse him to his face, and deliver him to the Jews; but he took the token of friendship and betrayed him with a kiss. Jesus went to the cross under a compromise. Pilate wished to release him; but the Jews would not consent. They cried for his blood, and compromised on Barrabas the murderer. Men are still compromising by taking Mrs. Eddy, "Pastor" Russel, and others of like nature in lieu of him who "brought life and immortality to light."

When Martin Luther thundered his anathemas against the corruptions of Rome, the pope thought to frighten him into silence, but failed. The little monk wouldn't scare. Then he tried to stop his mouth with money; but "the fool didn't want gold." Luther was too much for the pope and the devil. He was not for sale. He could die, but would not compromise. Thank God, some men are not to be bought with filthy lucre; but he alone knows how many have sold out for it. Woe be to the preacher who tones down his message and flirts with the world for fine churches, big salaries, and applause of men. God will brook no such compromise. Of course the devil will approve such prudent conduct. He would not have such a preacher leave the pulpit for any consideration. He tells the gentleman that he is now on the right track to hold his young people; (and he is on the right track to hold them for Satan). He will even go so far as to warn such a preacher that he will lose his soul if he quits preaching. Satan has no more useful servant. All the better if the preacher is completely deceived and thinks he is doing the proper thing; for then the old Dragon can manipulate him sure enough.

When the card table became so obnoxious to decency that it was a stench in the nostrils of humanity, the devil compromised by substituting "42," "500," and a lot more stuff of the same sort as parlor games. That was one of his greatest blessings to suffering humanity; for it gave the uppermost ladies of such circles a chance to gamble for prizes without losing respectability; and many were the sisters who swallowed the bait, hook and all, and were landed soul and body in the devil's kitchen.

When the ballroom grew so foul that it smelt like hell, the devil compromised on the parlor dance, the school dance, and the church dance; but they are all his offspring, and work out his will to the damnation of souls. He doesn't care where people dance, just so they dance: he can do the rest.

When theatres became too rotten to be tolerated by respectable people, the devil took charge of the movies, turned Fatty Arbuckle and his gang loose on them, and commercialized them for human damnation; and when they became so dirty as to arouse the righteous indignation of respectable parents, a cabinet member was called in to rectify the outlay; but he has not rectified it very much up to date. The devil has made some fair promises, but they have not materialized. Meantime he is at his old tricks making another compromise. He would have the churches adopt the movies as a substitute for the Sunday evening sermon, in order to draw in the young people and hold them to the Church. What next? The devil knows.

This nation has turned out the liquor business; but the devil is ready with a compromise. He and his assistants are laboring to change the law—just a slight modification, don't you know? They all believe in temperance. Prohibition of the barroom is a good

thing, even praiseworthy; but the law is too drastic. Just compromise enough to give the thirsty people a little beer and light wine, and all will be well. Whiskey and brandy are too strong, but these milder drinks are harmless, and the people are clamoring for them. Better let them come back for the safety of the nation. Who is trying to make this compromise? The devil of course. A compromise is always a sop to him.

When Darwin's monkey evolution got so rank that it smelled to high heaven, the dear brethren who claim all the culture and learning beneath the stars, and some up there, played into the hands of the shrewd teacher, the devil, and proposed a compromise. Of course, the bald theory of materialistic evolution was unbelievable. So now we have deistic evolution, and theistic evolution, and several more high sounding sorts—all wild enough to scare men of small caliber, and would scare the devil himself, if he were a fool. It all reminds one of Rev. Ed. Ferguson's joke on the little water-soaked parson. He was continually cracking small jokes at the great evangelist, and boasting tremendously about his hole of water, when Mr. Ferguson told him that he was reminded of a controversy between a lion and an ass. The ass was very proud of his voice, and declared that he could go up into a certain wood and bray so loud that he would scare every animal out of the place. So the lion told him to try it; and sure enough the little animals ran for their lives. When he wished to know the Lion's opinion of his great achievement, that gentleman admitted his success, but ended the controversy by saying: "Sir, I would have run myself, if I had not known that you were an ass." Shade of Aesop!

This so-called compromised evolution is just a little bit worse than the real thing. It does not pretend to push Jehovah off his throne, nor quite exclude him from the universe; but it does do away with the miracle of creation and the fall of man; and when that is done, logic can do away with the virgin birth, Deity, resurrection and ascension of our Lord. The purpose is to destroy faith in the blood atonement. It has been termed a religion of the shambles, unfit for this age of advanced culture with its cheating, and lying, and swindling, and stealing, and licentiousness, and divorces, and suicides, and homicides, and murdering of unborn babies by the million. O, yes; we are a cultured people, and will surely go to heaven on our refinement, if the devil can help us in. Great God! have mercy on us! We need the blood of Jesus Christ; and without it we shall all go to hell.

In most places holiness is a bit too rank. It calls for too much. People are willing to be religious, but not much religious. Jesus overstepped the mark in his demands upon men. They simply cannot live up to his standard. Paul was right when he called himself a fool for Christ's sake. The Bible was all right for the age in which it was written, but men have outgrown it. They believe in a reasonable God and a sane Christianity. Jesus and his apostles knew some things, but were frequently "mistaken," because they had absorbed many of the Jewish notions of their day. But men are wiser now. They are happy to receive all the truth taught in the Book; but it is out of date, and needs revision. They believe in a compromise. (So does the devil). When the Bible says: "Without holiness no man shall see the Lord," they are not uneasy; for they are too sane to believe that it is an inspired book. Mere human opinions do not bother them. "They are the people, and wisdom will die with them."

Well, what about it all? The devil will keep it up till he is confined in the bottomless pit; for men are not growing any wiser in spiritual things with the passing of the years.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Grandma takes The Herald and I sure enjoy reading the cousins' letters. Hazel Brown, your letter was nice. I wish I could write one like that. I am 12 years old and in the 5th grade. We do not have any Sunday school, but I wish we could. I go to church every time I can. I have seven brothers living, and one is going to make a preacher. We are so glad we can't hardly stand it, because he is going to make a preacher. I want to live better than I have been. I was converted two years ago. I would like a letter from the cousins, as I get lonesome.

Rubie Sublett.
Mitchell, Ark.

Dear Aunt Bettie: I have been reading the Boys and Girls' Page for a long time. I am in the 4th grade at school. I go to Sunday school every Sunday I can. I am 14 years old.

Richard Tawney.

Dear Aunt Bettie: Will you let a little Tennessean join your happy band of boys and girls? My grandpa takes The Herald and I enjoy reading it. My age is between 8 and 13. Aunt Bettie, I have two brothers in heaven. I go to Sunday school every Sunday. I belong to the M. E. Church. My birthday is March 19. My school teacher is Mr. Ben Blackburn.

Velma Briner.

Dear Aunt Bettie: Will write to you as I have heard so much of your nice work. What are you all doing nowadays? We have a nice school. My teacher is Miss Blanche Nutt. We have a good Sunday school and lots of pretty boys out here. My age is between 12 and 15; the one that guesses it I will write to them.

Nora Lee Woodruff.

Dear Aunt Bettie: I thought I would write you as I have read so much of your work. Rosalie and I are school-mates. I live in Pachuta, Miss. It is a very pleasant place. My teacher's name is Miss Blanche Nutt. I expect to come to Wilmore some day. My preacher is R. E. Rutledge. He is a fine man. My age is between 11 and 15.

Thelma Pierce.

Dear Aunt Bettie: I live in the country. I am in the 8th grade. I am 16 years old, 5 feet high, weigh 95 lbs. I am a Christian. I was saved when I was 13 and afterwards sanctified. We have a happy home. My papa is a holiness preacher and my mother is sanctified. I like to go to Sunday school and revival meeting.

Ode'll Key.

Lynn Grove, Ky., Route 1.

Dear Aunt Bettie: I have been reading the interesting letters and thought I would write. We take The Herald and enjoy reading it. I am between 15 and 18 years old. Have blue eyes which long to read sealed letters from some of the cousins. Oh, I haven't told you what I am. I am a girl and am quite musical.

Take the paper, ink and pen,
And write a note to me again.

Ardery Friend.

Seiling, Okla., Box 414.

Dear Aunt Bettie: Will you let a little Ohio boy join your happy band of boys and girls? I'm in the 6th grade at school. My age is between 12 and 16. Who ever guesses my age I'll write a letter. I have blue eyes and light brown hair. I am 63 inches tall and weigh 118 pounds. Who has my birthday, August 8? I'm saved and sanctified and called to preach the gospel.

Raymond Moore.

Rt. 2, Box 47, Rayland, O.

Dear Aunt Bettie: I am 12 years old. I am going to join the Boy Scouts. I enjoy reading The Herald.

Lonnie Read.
Bishop, Ga.

Dear Aunt Bettie: Will you let a little Georgia girl join your happy band of boys and girls? I am 11 years old. I go to school and Sunday school when I can. My mother took The Herald and I sure like to read the boys and girls' letters. I cook, make beds and sweep. My mother is crippled but she teaches me to love Christ.

Mary Achord.

Dear Aunt Bettie: We want to come in and have a little chat with you and the cousins. I, Armer Cornelius, belong to the Methodist Church. I, Bertha Johnson, do not belong to any church. Did any of you cousins or Aunt Bettie ever go to a singing convention? We did once and as we came home it rained all the time. I, Bertha Johnson, will be 13 Oct. 13. I, Armer Cornelius, was 13 Feb. 15.

Armer Cornelius and Bertha Johnson.

Dear Aunt Bettie: I live near Chesapeake Bay. My father goes after oysters and mother cooks them; they sure are good. Aunt Bettie, wish you could have some. I guess you have seen them. It won't be long before spring will be here, and the flowers will be blooming and pretty leaves come back on the trees again. My little sister and I go out in the woods to make playhouses out of straw. I wish Aunt Bettie and the cousins could see it after we have finished it. We made a large one and gather some flowers and put them in it. I am in the 6th grade, and am thirteen years old. I am right old to be in the 6th grade, but my father went to Kentucky and stayed nearly one year, and my brother and sister went to school and mother was so lonesome that she kept me home. I guess you and Mr. Morrison know my father, Wilbur Diggs. I lived in Kentucky one year. I sure did like there, and have wished often that I lived there now. Wake up, Virginia boys and girls, the other states are going to leave us. My father takes The Herald and I do enjoy reading the Boys and Girls' Page.

Ethelyn Virginia Diggs.

Onemo, Va.

Dear Aunt Bettie: Perhaps you are getting tired of me coming so often to chat with you and the cousins, but I just can't help it for I like to talk with such a jolly crowd. Kate Rains, the poem that I sent to The Herald certainly was true. Cousins! I believe that we should prefer friendship to all human possessions, for there is nothing so suited to our nature, so well adapted to our prosperity or adversity. Friendship shines with a brilliant hope over the future and never suffers the spirit to sink. "A faithful friend is a strong defense; and who hath found him hath found a treasure." Cousins, there is nothing that can be taken in exchange for a faithful friend; and his excellency is beyond price. Who can answer these questions? Whom did Moses marry? How did God punish the Israelites for worshipping idols, while on their way to the Promised Land? Who can write the sixth commandment from memory? Who was Cain's wife? To the one that tells me the correct answer to this last question I will send my picture.

Carthel Dold.

Cane Hill, Ark.

Dear Aunt Bettie: Will you let an older one join your happy band? I have been a reader of The Herald for about a year and a half. It was introduced into our home by Rev. L. E. Williams, of Wilmore, Ky., who was holding a revival meeting for us at that time. Now we don't think we can get along without the paper at all. I am a member of the M. E., South, Church. Have taught the Primary Class in Sunday school for two years and do love to work with the little ones. Our circuit has four churches; one in town and three in the country. Our pastor is W. F. At-

kins and we all like him fine. Our church has no missionary society, so I am a member of the one in town. We meet on the second Thursday in each month in the homes of the members. One girl from our Society is attending college at Wilmore, Ky., preparing herself for a foreign missionary, so we all feel very proud of her. Would like to hear from any of the readers that care to write.

Bessie Pettyjohn.

Clay City, Ill., Route 4.

Dear Aunt Bettie: Mother takes The Herald and I enjoy reading the Boys and Girls' Page. I am nine years old. I have two brothers; one six and one three years old. Their names are Lynden and Owen. I would like to hear from the little girls.

Margaret D. Speaks.

Route 1, Vanarsdell, Ky.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? This is my second letter to The Herald. I sure do love to read the Boys and Girls' Page. I am about 4 feet tall and weigh 85 pounds. I go to school every day and am in the 6th grade. My teacher's name is Mr. Chester Huff. I have a little dog and two cats for pets. My teacher is sick and we won't have any school this week. I live on a 40-acre farm. Well, here comes some more of good old Kentucky's boys and girls.

Thelma Nellie Chandler.

Milton, Ky., Route 3.

Dear Aunt Bettie: Here I come to join your happy band of boys and girls. Who has my birthday, March 19? I will be 12 years old. I go to town school. I have five brothers and two sisters. One of my brothers is preparing for the ministry for the M. E. Church. I am a Christian and belong to the M. E. Church. I have a brother in sin. I want all of the Christians to pray for him. My teacher's name is Mr. Ben Blackburn.

Lillie Mae Mills.

Dandridge, Tenn., Rt. 7, Box 24.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? We take The Herald and enjoy reading the Cousins' Page. I go to Sunday school. I am 9 years old and weigh 58 pounds. My birthday is Oct. 23.

Amy Ruth Mills.

Dear Aunt Bettie: Will you let a little Tennessee boy join your happy band of boys and girls? I go to Trion school. Aunt Bettie, this is my first letter to The Herald. I am a twin brother to Amy Mills. I am 9 years old. I go to Sunday school every time I can. I have a lamb.

Robert Mills.

Dear Aunt Bettie: Here comes another little Kentucky girl to join your happy band of boys and girls. I am a little Sunday school girl 7 years of age. I am going to Sunday school. My teacher's name is Mrs. Bertha Stephens.

Joyce Wall.

Dear Aunt Bettie: Will you admit a little Tennessee girl into your happy band of boys and girls? I am 15 years of age. I go to school and study the 8th grade. My teacher's name is Miss Myrtle Reed. I have three sisters and two brothers. My least brother is crippled. I live on a farm of 150 acres.

Glady's Hysmith.

Bethel Springs, Tenn., Rt. 3, Box 67.

Dear Aunt Bettie: I am again asking admittance into your happy band. I have been a silent reader for some time, and I feel as if I have waited long enough to write. I love to read the Cousins' Page. I am secretary of Sunday school at our church, and hate to miss a Sunday. I also love to study my Sunday school lessons. How many of you cousins go to church? I think we all should go. How many have read the Bible through. I have read through the New Testament. I think we all should read the Bible, and try to live as it tells us. It is a lamp unto our feet

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and a light unto our path. Mary K. Patterson, you were speaking about receiving letters from people. I have been corresponding with a girl, Beatrice Jones, who lives at Estherwood, La. Franklin Brewster, I guess you age to be 13; if so do not forget your picture.

Mary Joe Wall.

Route 2, Eddyville, Ky.

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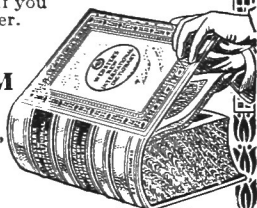
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Fallen Asleep.

ACHE.

Death entered the home of F. D. Ache and wife, Jan. 20, and claimed their beloved child, Ellen Thomas, who had been in delicate health for some time. She was born July 12, 1921. She was only with us a short time, but the influence of her life will draw us toward that eternal city where she is safe in the arms of Jesus. We are resolved to so live that we shall meet here where God shall wipe all tears from our eyes and no good-byes will ever be spoken.

Her Mother.

ADAMS.

Melissa E., daughter of John W. and Mary Dickenson, was born in Obion County, Tenn., June 17, 1860. When a girl she moved to Texas and settled at Dye Mound where she was later married to J. W. Adams, to which union were born nine children, six of whom, with the husband and an only sister, Mrs. Frances Hopkins, survive her. She was converted at Dye Mound in 1884 and under the ministry of Rev. J. E. Vinson, joined the Methodist Church at Gainesville, Texas, in 1892. She moved with the family to near St. Jo, Texas, and later to Tillman County, Okla., at the opening of the Indian country for settlement many years ago. Her triumphant

translation came at the family home near Tipton, Okla., Feb. 2, 1923. Sister Adams was a faithful hand-maiden in all the relations of life. Her Christian counsel was highly valued by loved ones and friends far and near.

So deep and abiding was her Christian experience that through her last illness of many weary months she was ever patient and cheerful. When it became evident that her malady could not be stayed by medical skill her resigned spirit was beautiful to behold. Her going has left a pronounced vacancy in home, church and community. Our heart goes out to the bereaved to whom we would say, "Be of good cheer, your companion and mother now waits for you in the Father's house." In the absence of her pastor who was out of the state at another funeral the last services were conducted by Rev. A. A. McClesky, Manitou.

"Servant of God, well done! Thy glorious warfare's past; The battle's fought, the victory's won, And thou art crowned at last."

Her pastor,
E. E. Grimes.

WOODS.

Pearl Braswell Woods was born Oct. 2, 1900, and departed this life Feb. 15, aged 23 years. She was married to R. F. Woods, July 21, 1919, which union was blessed with one child. She professed faith in Christ in 1917 and was truly a child of God. She praised the Lord and declared her last hours were the happiest of her life.

Farewell, sweet one, you have gone for a while, but we shall meet you when God thinks best. Her mother, Mrs. E. A. Braswell.

DUKE.

The beloved wife of B. G. Duke was called to her reward Feb. 17, aged 28 years. Although she had been afflicted for years, the end came unexpectedly. She was a devoted Christian, having served the Lord from childhood. She had been healed often, but at this time she said she did not believe it was God's will to spare her life. She died in the triumphs of a living faith, and longed for the time of her departure to come. A husband, four children, father and other relatives survive her. Her body rests in Jackson Chapel cemetery. Rev. T. Sensing conducted the funeral services.

We shall now be sad and lonely, Since her voice we hear no more; But ere long we hope to meet her, On that bright eternal shore.

A Sister-in-law.

IDOL OF CLAY.

By Carsten Ahrens.

I took some clay, and I worked it, And I made an idol to worship. Ah, when it was finished, it stood so fair.

I'd never seen anything, anywhere— That matched it in beauty, all I did, And it's weakening defects, I carefully hid.

Then with gilt and color of the sun's own ray, Turned to shining gold my idol of clay.

But the summer's sun with its scorching heat, The winter's wind and the driving sleet, The rains of fall and changeable spring,

Turned my idol of gold to clay again. And defects I'd hidden so carefully Now haunt and delight in mocking me.

All of us build our idols of clay, Only to witness them fall in decay, We do not take granite or marble to carve,

Or rock that is sturdy, substantial or hard.

Shall your character, a statue of marble be,

And stand, unchanged, through eternity?

Or shall it be as an idol of clay That glows but an hour, and lives for a day?

FRUITFUL ITINERARY.

To say that our visit through the West Indies so far has been glorious is putting it mildly. Before reaching the first island we believed that God would bless and give us a great time and so far it has surpassed our expectations. The Missionaries on Saba did everything to make us comfortable and happy so that we could be at our best to push the work. It was victory from the time we reached Saba until we left. The same thing was repeated on the island of Nevis. Each country point received us with open arms and you can easily see that many were ready to receive Jesus when we tell you that more than 500 knelt at an altar in less than 30 days.

We are now leaving Barbados after two of the most victorious weeks of our lives. We have 15 churches and Sunday schools on this island, including the Leper Colony and Almshouse. The first week here we visited the country points and to our great joy found every one of them in splendid spiritual condition. In fact every turn we make we see the results of splendid management of fire-baptized missionaries and workers.

What pleases us most is to find our workers consecrated and on fire for God. Very few complaints have been made and these were easily adjusted. The willingness of our workers to give up, or take on more work, has surely touched our hearts. The zeal with which Bro. Ives has labored in Barbados has made us realize that he is God's man in the right place. When some of our workers came to us and offered to double up in their work, thus making it possible for us to open work in two or three more islands, you can just imagine our joy and praise. In looking at last month's report from one of them we find he had visited 164 homes and preached 25 times. No wonder the work is flourishing on the island of Barbados. From here we sail to British Guiana, from British Guiana we go to Trinidad. Keep holding us up in prayer. You have helped me to reach the already 900 souls who have knelt at the altars. We know of no greater need in this field than fire-baptized evangelists to help the overloaded missionaries. All for Jesus,

R. G. Finch.

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PARTIAL TABLE OF CONTENTS
From the Child to the Woman
Keeping up Acquaintance
That Member—The Tongue
A Few Faults Discussed
Dreams
Conversation on Dress
When a Girl Goes Out
A Christian
Boy Friends
Choosing a Life-work
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Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson III.—April 15, 1923.

Subject.—Joseph, the Preserver of His People. Gen. 45:3-15.

Golden Text.—Honor thy father and mother; that thy days may be long upon the land which the Lord thy God giveth thee. Exodus 20:12.

Time.—Not definitely known. About B. C. 1700.

Place.—Egypt.

Introduction.—The life of Joseph, as portrayed in Genesis, is more gripping than a novel; while the simple artlessness of the story declares its truthfulness in every line. To get the lesson of today one must read the entire life story—he must have the setting to appreciate the diamond. We quote from Arnold a condensed analysis of Peloubet's notes on the character of Joseph which we regard as a splendid outline for study:

"1. He was a model servant, cheerful and obedient, faithful when his master's back was turned, and possessed of initiative. 2. He was a model brother, frank and sincere, open-hearted and loyal, not bearing grudges when he was terribly wronged, ready with forgiveness, wise to bring about amendment, efficient in giving aid. 3. He was a model son, loving and respectful, proud of his old father, and eager to share his prosperity with him. 4. He was a model ruler. Modern rulers should follow the spirit of Joseph's measures, and seek the good of the people rather than personal advancement or gain. 5. He was a model child of God. He trusted God when his life was darkest. He was as true to God in wealth and power as in poverty and weakness. 6. In all this he was a model for us. With all the romance of his life, it may be copied in its essentials."

Especially is Joseph a model for young men of this age, when the devil seems to have succeeded in digging for their feet more pitfalls than in any other age. Perhaps he grows wiser with the passing years. Some one has said that the greatest asset that any community can possess is a group of model men and women as patterns for the young to follow. Sometimes a great soul may grow up "as a root out of a dry ground;" but as a rule young people need the inspiration of truly noble characters to lift them. One's best education cannot be gained from books, for they may leave him dull and sordid. Many college and university graduates are only stuffed gunny-sacks with sheepskins pinned to them; but he who has caught a vision of real manhood from some burning soul must rise above the common level of the mediocre. Joseph is one of those burning souls. He walks the mountaintops of clean manhood, and beckons to every young man in every age to walk by his side. Such a man is a big brother to every clean girl on topside of earth.

The Lesson Proper.—If one has read the full story, the printed lesson is simple enough. Joseph had dealt almost savagely with his brethren. We may not fully understand all his motives; but we must not forget that he was dealing with men who had been thoroughly false. They had treated him dastardly. I do not be-

lieve that he meant to take revenge; but he did desire to let them know that the days of his helplessness were gone, and that he was master. His soul was too magnanimous to admit of any meanness; but he must let his brethren know that he could no longer be trampled upon. But after all the testing, he broke down and wept like a child. "I am Joseph; doth my father yet live?" Is your soul big enough to feel that picture? If not, you can never see it. It had been long since he had seen his dear old father; nor could he ever see his mother again: she had been dead many years. The boy was seventeen years old when torn away from his father and his Benjamin. When he broke down in the presence of his brethren in Egypt he was thirty-nine, and most of the twenty-two intervening years he had spent amid the sufferings of slavery and the dungeon. But you must feel the picture with your soul nerves before it can grip you.

One is not surprised to find his brethren speechless. "They were troubled at his presence," and well they might be. When dead men stand up suddenly, most people feel a tremor go through their nerves. They, doubtless, thought that death had long ago covered up the dirty deed of former years; but their injured brother stands in the midst of them, and says, "I am Joseph." How tenderly he deals with them: "Come near to me, I pray you." Rebuke is all gone now. "They came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." Therein lies a lesson. It is hardly possible that there was another man in that group of brothers, whom God could have used as he did Joseph. There was too much dross in them to stand the rolling process. The refining process is necessary for the making of pure gold. Joseph must go through years of slavery and the dungeon to fit him for rulership. Like the Captain of our salvation, he must be made perfect through suffering.

In sweetest simplicity he tells them of God's purpose in all that had happened to him, how he had been made a "father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt"; but these were small things, only the background for the real picture. His heart was over in Canaan with Jacob: "Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee." Hurry, men, but break the news gently to the aged father, for he has suffered much and his heart is near to bursting. No wonder he fainted: the news was too good. Sorrow had almost killed him; and now joy seems determined to finish the work; but when he had revived sufficiently to receive their re-

port, and to see "the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, It is enough: Joseph my son is yet alive: I will go and see him before I die." There are no finer pictures than that. We may look at the younger men and the flocks and herds as much as we please; the children may charm us as they frolic along the journey; but we cannot keep our eyes off the aged man with his snowy locks. Long before he reaches Egypt we have travelled the road between him and Joseph a dozen times, so anxious are we to see the meeting and the greeting. By and by they are locked in each other's arms, and their cheeks are bathed with tears of joy; but after all, most of the meeting that is worth while is invisible. One of the finest things in any world is the meeting of two hearts. If you have so met another on life's pathway, perchance you can understand the invisible part of the meeting of Israel and his long lost boy.

Joseph was in such a hurry to give directions about the coming of his father that he appears to have thrown them into a parenthesis, after which he fell into the arms of his brother Benjamin and made up for lost time. Benjamin was not a fifteen-year-old lad as the Sunday school pictures represent him, but a full grown man; for only a few weeks later when all the family came into Egypt we learn from Gen. 46:21 that "the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard." There were ten of them. Better alter a few Sunday school pictures for the sake of teaching truth to the babies.

The picture closes with the last verse of the lesson. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him." They went back to their mother tongue, and chatted of the things that were uppermost in all their hearts. Here we leave them, as interesting a group as one could wish to see. Long years have past since then; but the story is ever new. Joseph can never die.

Have you read, "Who is the beast of Revelation?" It is very informing. Price \$1.25.

STATE CONVENTION.

The State Convention of the Kentucky Christian Endeavor Union will be held at Hopkinsville, Ky., May 11, 12, and 13, 1923. The opening address will be delivered by Rev. Wm. Crowe, D.D., pastor of Westminster Presbyterian Church, St. Louis, Mo. Among the other speakers are Mr. H. L. Pickerill, Superintendent of Young People's Work, of the Christian Church, St. Louis, Mo.; Mr. Charles F. Evans, Southern Secretary, Chattanooga, Tenn.; Miss Mamie Cole, Superintendent of Junior Work, Atlanta, Ga.; Miss Georgia Dunn, Field Secretary, Lancaster, Ky.; Rev. J. O. Reavis, D.D., Nashville, Tenn., will conduct the devotional services. Special coaches will run from Lexington, Cincinnati and Louisville. Stop-over privileges to Mammoth Cave will be allowed on the return trip. Mr. J. G. Wilkes, 204 Tenny Ave., is the Superintendent of Transportation.

W. H. Hopper, President.
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Immediately at the close of the Commencement season on June 1st, a six weeks' summer session of school will be opened for College and High School students, making it possible for students who are irregular in their courses to make up their irregularities. Also special attention will be given to Educational Courses, offering to the rural teachers an opportunity to qualify for certificate promotions.

For information write the director, Professor F. H. Larabee, Wilmore, Ky.

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NOTES AND PERSONALS.

Joe and Helen Peters will be open for meetings after June 1. They will work together or separately. Bro. Peters preaches as well as sings. Address them, Olivet, Ill.

Rev. W. A. Vandersall, Findlay, O., is available for dates for evangelistic services. He is at this time engaged in a meeting at Billings, Mont., where he will hold forth until April 8, and desires other meetings while in the west.

On account of the illness of his wife, Rev. R. O. Smith has not been able to engage in revival meetings. Mrs. Smith continues very ill.

Pastors and evangelists who desire workers to assist in their meetings can find efficient help in Rev. P. C. Gates and wife. Mrs. Gates is a fine solo singer. They may be addressed Springsboro, Pa.

C. L. Swinney: "A good meeting has recently been held in the M. E. Church, Beulah Heights, a suburb of Eldorado, Ill., with Rev. James Brown, pastor. There were 119 converted and sanctified, and fifty or more added to the church. The meeting closed with many seekers at the altar."

Revs. Hodgkin and Hudgin are in a meeting at Blakeman, Kan., with Pastor A. D. Hall. Conviction is taking hold and a great meeting is expected.

Carl Darbo: "Rev. S. C. Figg recently closed a very gracious revival in the Wesleyan Methodist Mission at Jeffersontown, Ky. Much prejudice had to be removed but God gave the victory. Bro. Figg is a typical Wesleyan, positive and fearless and a great soul winner. He carries a burden for the lost and utilizes his time between services in visiting and praying with the sick and needy. We intend to keep telling of a Savior who can redeem from all sin. We shall appreciate the prayers of The Herald family."

"The Danger Signal" is the result of much study. The author ransacked about 100 libraries in its preparation. No wonder Rev. Silas C. Swallow, one-time nominee for President, said, "It ought to sell a million." Price, \$1.50.

REQUESTS FOR PRAYER.

Prayer is requested for a revival in the First Methodist Church, Jacksonville, Fla.

Rev. S. C. Figg requests prayer for a friend in whom he is deeply interested.

A reader asks prayer for a friend who is believed to have cancer.

Pray for the salvation of a husband and children.

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AN APPRECIATION.

I have read and re-read the Life of Dr. H. C. Morrison, written by Dr. Wimberly. It has been with peculiar interest that I have perused the pages of this book. The author has very vividly given a pen picture of Dr. Morrison and his life.

The book touches my own life in more places than I have space here to mention. Indeed, in his boyhood life—that part he is so interestingly portrayed in Barren County, Ky., I was very closely connected. We two were school-boys together. Oft I went home with him and his sister from school. One night, in particular, after an interesting time with the family, myself and "Bud"—he was known there by all the people as "Bud Morrison"—and two of his cousins, both younger than we, retired to sleep in the old house that still stands at the old homestead of "Uncle Billy Morrison's" place. We four slept together; but it was a good while before we went to sleep; in our boyish fancy we could almost see hobgoblins and all that kind of thing in the dark.

Morrison and myself were captains of the school boys on the play-ground, and we were good captains. Our favorite "Fish hole" in Boyd's Creek was just below my father's mill. The creek at that place bent around like a fish hook, and just at its point was a deep blue hole where we fished and joked each other about a school girl whom each of us claimed as sweetheart. This place on the creek was within calling distance of his Uncle Christopher Morrison's residence, and just above, and within sight of Boyd's Creek Methodist Church, where we were both converted at the same mourner's bench and under the ministry of Jim Phillips, our pastor. In the dense grove of trees near this place we oft retired before the preaching hour and prayed and held sweet converse, from thence "we took sweet counsel as we walked to the house of God in company."

William Snoddy, referred to in Dr. Morrison's Life, as his Sunday school superintendent, was a cousin to my grandfather, Cary Allen Snoddy, a man who verily "walked with God." In my associations with him I was always drawn closer to God. In my recollection, I can still feel the pressure of that hand and the beam of that face entering my very soul. I have often been in his home and have stood beneath the tree near the grave of his father, Daniel Snoddy.

Dr. Morrison's boyhood life had its tragedies. A touching scene—it was at his grandfather's burial. His grandfather and his "Aunt Liz," as he called his aunt Elizabeth Morrison, had taken him and his sister after the death of their parents in early childhood and reared them in their home. I remember with what emotion "Bud" moved around the coffin to take a last look at his grandpa—whose lips, cold in death would never again, as he so often did, called him to his side. It was not a great while until the old home was broken up, and in the change, it seemed the most tragic of all to me, it was decided that my boyhood friend, so dear to me, should go to his brother, Mr. English, in the northern part of Kentucky—in its blue-grass region, which meant a parting very sad to both of us. At that time I was away from home, attending school in what was known as the "Barrens" in the upper, or north-

ern part of that large county. My friend sent word to me that he was going to leave and for me to come down so that we could see each other again. It was Sunday, the last day we were together as boys. We both went out to Old Bethel, a Methodist Church, in an adjoining community. That evening as we rode horseback along the road, we talked of the past and we queried into the future. I remember well, that Dr. Morrison seemed to be impressed, and spoke to me as though he felt before we should be permitted to be together again—that there would be some great changes.

The parting scene, I remember so well. We both, if we should not see each other again in this life, expected to meet in heaven. We had both expressed our anticipation of being preachers. We both made Methodist preachers. A third boy of that community, and a cousin to Dr. Morrison, Johnny Hammer, became a Baptist preacher and was pastor of the Baptist Church in our home community for a number of years, until his death several years since. I joined the Louisville Annual Conference at Louisville, in September of 1876, when I was scarcely eighteen years of age. Being so young and not fully matured, physically, my health failed at the end of my second year, and it became necessary for me to retire from the itinerancy. During the interim of time while my health was being regained, I went to college and graduated. Then I sought a climate where my health could be fully restored. I came to Texas, where I continued in the profession of teaching, having taught in Kentucky for some time before leaving that State. In course of time my health was restored so that I joined the old Northwest Texas Conference. To me, there is nothing like preaching, and there is no grander personage or character than a great preacher of the gospel. There is no more glorious sight to me, and that which Jesus says makes the very angels of heaven rejoice over, than the sight of one sinner that repenteth. God grant that those old scenes will return when sinners with tears streaming down their cheeks will come kneeling and crowd our altars, and the old-time hallelujah of saints will ring out on the air, and the cold, formal worship of our churches and bold skepticism and brazen worldliness will be banished from our midst. A cold, formal worship, an insidious skepticism and bold infidelity are some of the changes that have come to pass in our churches and some of our schools, since our last meeting as boys, Dr. Morrison and myself.

Strange to say, it had been something nearly or quite forty years since we had seen one another, until at a recent session of the Central Texas Annual Conference. It was my privilege at that conference to hear him preach for the first time. After hearing him preach some of his great sermons we went together again down the way, as we were wont to do as boys, and talked as we used to when boys. One great reason I have for writing to The Herald is to show the great importance of early religious association and companionship and the deep and lasting influence of the touch of a great and good life; such an influence is well-nigh indelible; the vicissitudes, changes and great trials of life cannot erase it.

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Everyone, both saint and sinner, should read the Life of Dr. Henry Clay Morrison. And to everyone who is fervently and prayerfully seeking the deepest and richest experience of salvation in its fullness, I especially commend this book. Published by Pentecostal Publishing Co., Price \$1.50. Buford A. Snoddy.

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REVIVAL AT TEKOA, WASHINGTON.

On March 4th, we closed what the people say was the best revival meeting held in the Free Methodist Church in many years. Splendid congregations attended every service. A number were saved and sanctified. One who had fought the doctrine of sanctification for 20 years got the experience. Prejudice was broken down, the spiritual life of the church quickened and much good done. We are sure that the holiness work in this section received an impetus that will be felt for years to come.

Rev. A. Boicourt, of Chewelah, Wash., led the singing. Rev. T. F. Maitland, of Winfield, Kansas, was our evangelist. Rev. Maitland is one of the most thorough gospel ministers we have ever listened to. Every sermon was an excursion into the word of God on which we were loaded with fresh fruits, fragrant with the grace of God. His eloquence and ready wit captured the congregation, while his clear logic convinced them of the truths he preached. We feel that Bro. Maitland is one of God's picked men. There is no uncertain sound in his ministry. His work is thorough and God's blessing attends him. His ministry will be a blessing to your church and community.

Roy V. Swift, Pastor.

EVANGELIST SELLE AT BRISTOL, TENNESSEE.

Rev. Robert L. Sel'e, of Winfield, Kan., has been engaged to hold a series of revival meetings in First Methodist Episcopal Church, Bristol, Tenn., Dr. G. T. Byrd, pastor, from April 29 to May 20. Following the Bristol meeting Bro. Selle will have time to hold a few other meetings in the territory adjacent to Bristol. Pastors and churches desiring meetings in June or July should communicate with him at once at his home address.

EVANGELISTS' SLATES

- ADAMS, E. T.**
Winchester, Ky., April 2 to 15 or 22.
Sardis, Ky., April 22-May 6 or 13.
Open date, April 22-May 6.
Open date, May 6-27.
Florence, Ky., June 3-17.
Falmouth, Ky., June 17-July 1.
Mt. Olivet, Ky., July 2-15 or 22.
Home address, Wilmore, Ky.
- ALLEN, HARRY S.**
Buford, Ga., April 1-16.
Augusta, Ga., April 22-May 6.
Vacant date, May 13-July 1.
Vidette, Ga., July 1-15.
Winters, Tex., May 13-June 3.
Pooler, Ga., July 15-25.
Open date, June 3-30.
Macon, Ga., Sept. 9-30.
Home address, 810 American Blvd., Macon, Ga.
- AYCOCK, JARRETTE.**
Troy, Ohio, March 22-April 8.
Ashtabula, Ohio, April 11-22.
Galesburg, Ill., April 22-May 13.
Milltown, Ind., May 16-27.
Home address, Atwood, Okla.
- BAKER, M. E.**
Open date after April 1.
Home address, 911 W. 28th St., Indianapolis, Ind.
- BANNING, EDNA M.**
Wabash, Ind., April 1-15.
Home address, 1430 Holmes Ave., Indianapolis, Ind.
- BENNARD, GEORGE.**
Dowagiac, Mich., March 21-April 8.
Plover, Iowa, April 12-29.
Little Valley, N. Y., May 2-20.
Plainview, Neb., May 23-June 10.
Hazen, N. D., June 14-24.
Okanogan, Wash., July 1-15.
Ferndale, Wash., July 19-29.
South Tacoma, Wash., Aug. 3-12.
Riversville, Ark., Aug. 19-Sept. 2.
Hermosa Beach, Cal., Sept. 7-30.
Home address, Hermosa Beach, Cal.
- BENJAMIN, F. H.**
(Song Evangelist)
Open dates March and April.
Home address, Williams, Ind.
- BROWN, C. C.**
Oblong, Ill., May 4-27.
Cincinnati, O., June 1-10.
Denton, Md., July 27-Aug. 25.
Home address, Kingswood, Ky.
- CAIN, W. R.**
Battle Creek, Mich., April 4-29.
Bartlesville, Okla., May 6-27.
- CAFFRAY, WILLIAM MILLER, GLADYS.**
Everett, Wash., April 8-22.
Home address, 1754 Washington Blvd Chicago, Ill.
- CALLIS-GRENFELL PARTY.**
Middlesboro, Ky., April 8-22.
Maryville, Tenn., April 25-May 12.
Home address, Box 203, Wilmore, Ky.
- CLARKE, C. S.**
Vici, Okla., April 8-22.
Oakwood, Okla., April 23-May 6.
Address, 310 N. Broad, Guthrie, Okla.
- CLARK, A. S.**
Latham, Kan., March 27-April 18.
Open date from April 15-August 1.
Hallsville, Tex., (Camp) Aug. 8-19.
Canton, Okla., (camp) Aug. 22-Sept. 2.
Home address, Winfield, Kan.
- COLLIER, J. A. AND SCOTT, PAUL C.**
Seabee, Ky., April 5-25.
Florence, Ala., April 29-May 13.
Open date, June.
Water Valley, Ky., July 1-15.
Address, 1917 Cephas Ave., Nashville, Tenn.
- COPELAND, H. E.**
Chicago, Ill., March 27-April 22.
- CONLEY, PROF. C. C.**
(Song Leader)
Detroit, Mich., Mar. 25-April 12.
Washington, Ky., April 15-29.
Home address, 284 E. York St., Akron, O.
- COX, F. W.**
Cedar Rapids, Iowa, March 30-April 15.
Indianapolis, Ind., Aug. 2-8.
Millersburg, Ohio, Aug. 9-19.
June, July and last 10 days in August open dates.
Home address, Lisbon, Ohio.
- GRAMMOND, C. C.**
(Song Leader)
Scott's, Mich., March 27-April 8.
Home address, 815 Allegan St., Lansing, Michigan.
- DAVIS, A. E.**
Bartlesville, Okla., April 2-22.
Open date, April 23-May 19.
Dewey, Okla., May 20-June 10.
Home address, 1205 West 30th St., Oklahoma City, Okla.
- DUNAWAY, C. M.**
Greenville, N. C., April 4-22.
Hattiesburg, Miss., April 29-May 13.
Montgomery, Ala., May 14-30.
Pineville, Ky., June 3-24.
Akron, Ohio, June 28-July 8.
Decatur, Ga., July 10-18.
Wilmore, Ky., July 19-30.
Conneautville, Pa., Aug. 2-12.
Toronto, Ohio, (camp) Aug. 16-27.
- DUVALL, T. H.**
Columbus, Ohio, March 24-April 15.
Farmington, Ill., May 15-June 12.
Home address, 1443 Grand Ave., Terre Haute, Ind.
- EDEN, T. F. AND ETHEL.**
Greenville, N. C., April 4-22.
Hattiesburg, Miss., April 29-May 13.
Home address, Audubon, N. J.
- EDWARDS, C. E.**
Lake Charles, La., April 2-15.
Open date, April 15-June 2.
Sealy, Texas, June 3-17.
Home address, Barlow, Ky.
- ELSNER, THEO. AND WIFE.**
Linghamton, N. Y., April 1-15.
Pittsburgh, Pa., April 22-May 6.
- ELLIS, G. EDWIN.**
Latham, Kan., April 1-15.
Open date, April 15-May 1.
Home address, University Park, Iowa.
- ELLIOTT, P. F.**
Pasadena, Cal., (camp) May 25-June 4.
Whittier, Cal., (camp) June 8-17.
Allentown, Pa., (camp) June 29-July 8.
Dayton, Ohio, (camp) Aug. 3-13.
Owasso, Mich., (camp) Aug. 24-Sept. 2.
- FEW, DR. B. A.**
Ogden, Ark., March 30-April 8.
Fouke, Ark., April 13-22.
Hughes, Ark., April 27-May 13.
Sugden, Okla., May 18-29.
Jasper, Ark., June 3-17.
Home address, Little Rock, Ark.
- FIGG, S. C.**
Pine Village, April 15-May 6.
Sidell, Ill., May 20-June 3.
Home address, 2506 W. Oak St., Louisville, Ky.
- FLANERY, B. T.**
Florence, Colo., April 3-22.
Clam Falls, Wis., April 25-June 8.
Home address, Clam Falls, Wis., Rt. 2.
- FLEMING, BONA.**
Racine, Wis., April 8-22.
Greensboro, N. C., May 18-27.
Cincinnati, Ohio, June 1-9.
Chicago, Ill., June 10-24.
Berwyn, Neb., June 25-July 8.
Arcanum, Ohio, July 9-22.
Peoli, Ohio, July 23-Aug. 12.
Freeport, Mich., Aug. 17-27.
- FOUNTAIN AND KENT.**
Trenton, Mo., April 1-15.
Open date, April 18-30.
Rothville, Mo., May 1-31.
Home address, Green City, Mo.
- FUGETT, C. B.**
French Lick, Ind., April 1-15.
Roanoke, Va., April 20-29.
Nevada, Ohio, May 6-20.
Murry City, Ohio, June 13-24.
Pellety, Ohio, July 19-29.
Brown Co., Ind., (camp) Aug. 1-12.
Poster, Ky., (camp) Aug. 15-26.
Home address, 142 Newman St., Ashtabula, Ky.
- GAAR, J. E.**
Meridian, Miss., April 5-15.
Home address, Olivet, Ill.
- GLASCOCK, J. L.**
Ava, Mo., June 10-24.
Scottsville, Tex., July 26-Aug. 5.
Home address, 1350 Grace Ave., Cincinnati, Ohio.
- GOSSETT AND WALLER.**
(Gossett, singer, Waller, pianist)
Nashville, Tenn., March 18-April 7.
Litchfield, Ky., April 4-22.
- GOUTHEY, A. P.**
Indianapolis, Ind., April.
Hamlin, Tex., May.
University Park, Iowa, June 1-10.
Lincoln, Neb., June 15-24.
St. Johns, N. B., Canada, June 29-July 8.
Eldorado, Ill., August 3-12.
Ramsey, Ind., August 17-26.
Central, S. C., Aug. 31-Sept. 9.
- GREEN, JIM.**
Smithfield, N. C., April 1-15.
Connelley's Springs, N. C., Aug. 1-12.
- GRIFFITH, REBECCA BELLE.**
Open date after June 10.
Home address, 814 S. Fourth St., Hamilton, Ohio.
- GRISWOLD, RALPH S.**
Kinde, Mich., April 8-22.
Gray, Ky., May 1-15.
Elkton, Mich., (camp) June 1-17.
Gray, Ky., (camp) July 4-15.
Home address, Pennebog, Mich.
- GUINN, H. M., EVANGELISTIC PARTY**
Clifton, Tenn., April 1-16.
Open dates after April 16.
Home address, Lawrenceburg, Tenn.
- HAM EVANGELISTIC PARTY**
Jefferson, Texas, April.
Athens, Ala., May.
Mart, Texas, June.
Albany, Texas, September.
Home address, Anchorage, Ky.
- HARBIN, WALTER G.**
Rockwood, Tenn., March 25-April 8.
Orange, Tex., April 15-22.
Home address, Center Point, Tex.
- HARRIS, JACOB M.**
Some open time in 1923.
Permanent address, 1311 S. Kedzie Ave., Chicago, Ill.
- HEWSON, JOHN E.**
Open date, April 8-July 17.
Delanco, N. J., (camp) June 22-July 4.
Old Orchard, Maine, July 6-15.
Open date, July 20-30.
Hartselle, Ala., August 2-12.
Kearney, Neb., Aug. 16-26.
Lacona, Iowa, Aug. 28-Sept. 9.
Home address, 127 N. Chester Ave., Indianapolis, Ind.
- HOLLENBACK, URAL.**
Hot Springs, Ark., April 6-22.
Home address, Greenfield, Ind.
- HOLLENBACK, ROY L.**
Lexington, Ky., April 3-8.
Open date, May.
Frankfort, Ky., June 1-25.
Open date, June 29-July 12.
Hannibal, Mo., August 17-26.
- HOBBS, E. O.**
Mt. Sterling, Ky., June 10-24.
Chandler, N. D., June 28-July 8.
Crowley, La., July 13-22.
Center Point, Ark., Aug. 17-26.
Campbellsville, Ky., Aug. 30-Sept. 9.
Simpsonville, S. C., Sept. or Oct.
Home address, 2503 Cornelia Court, Louisville, Ky.
- HORSLEY, OTTO.**
West Liberty, Ill., April 8-26.
Home address, 801 W. Logan St., Marion, Illinois.
- HUFF, WM. H.**
Grants Pass, Ore., March 26-April 15.
Eugene, Ore., April 17-29.
Deer Creek, Okla., May 11-20.
Arlington, Texas, May 23-27.
Kokomo, Ind., June 1-10.
Charleston, W. Va., June 12-24.
Mitchell, S. D., June 29-July 8.
Eldorado, Kan., July 13-22.
Eaton Rapids, Mich., July 26-31.
Romeo, Mich., August 4-12.
Alexandria, Ind., August 15-20.
Gaines, Mich., Aug. 25-Sept. 2.
- HUNT, JOHN J.**
Milville, N. J., April 18-25.
Home address, Media, Pa., Rt. 3.
- KELLEY, EDWARD R.**
Cypress, Cal., April 1-15.
- KENNEDY, PRESTON.**
Pittsfield, Mass., March 22-April 8.
Schenectady, N. Y., April 11-29.
- KENNEDY, R. J. AND WIFE.**
(Song Evangelists)
Blossom, Tex., April 2-17.
Celina, Tex., April 18-May 6.
- KIEFER, R. J.**
Detroit, Mich., March 26-April 12.
Barberton, Ohio, April 22-May 13.
Home address, 1515 Cleveland Ave., Columbus, Ohio.
- LAMANCE, W. N.**
Mattoon, Ill., March 25-April 17.
Willoughby, Ohio, April 17-May 12.
- LINN, JACK AND WIFE.**
Open date, March, April and May.
Montevideo, Minn., (camp) June 1-10.
Jamestown, N. D., June 13-24.
Chandler, N. D., (camp) June 29-July 8.
Stoughton, Wis., July 29-Aug. 12.
Normal, Ill., (camp) Aug. 17-26.
Home address, Oregon, Wis.
- LINDLEY, PAUL B.**
Open date, March 11-April 8.
Mooreville, Ind., April 15-29.
Home address, 318 S. Ogden Ave., Columbus, Ohio.
- LITTELL, V. W. AND MARGARET.**
Ft. Scott, Kan., March 29-April 15.
Home address, 700 Elk St., Beatrice, Neb.
- LOVELESS, W. W.**
Ashland, Ohio, March 30-April 22.
Dayton, Ohio, May 2-6.
Mt. Vernon, O., May 10-27.
Lock, O., May 28-June 10.
Home address, London, Ohio.
- LUDWIG, THEODORE.**
Chadron, Neb., March 28-April 15.
Kenesaw, Neb., April 18-May 6.
Home address, 4010a, No. Grand Ave., St. Louis, Mo.
- MAITLAND, T. F.**
Michigan Valley, Kan., April 15-May 6.
- MCBRIDE, J. B.**
Xenia, Ohio, April 1-22.
Science Hill, Ky., April 27-May 13.
Greensboro, N. C., (camp) May 18-27.
Pasadena, Cal., June 1-18.
Upland, Ind., June 20-25.
Akron, Ohio, (camp) June 28-July 8.
Maplewood, Mo., July 13-29.
Sherman, Ill., Aug. 2-12.
Normal, Ill., (camp) Aug. 17-27.
- MCCORD, W. W.**
Perry, Fla., April 5-22.
Sale City, Ga., (camp) July 19-29, 1923.
Winder, Ga., July 30-Aug. 12.
Greensboro, Ga., Aug. 13-26.
Home address, Sale City, Ga.
- MACKAY SISTERS.**
Trainway, Ohio, March 29-April 15.
Atlanta, Ga., April 17-29.
Atlanta, Ga., April 29-May 13.
Home address, New Cumberland, W. Va.
- MCCALL, F. P.**
Dunnellen, Fla., April 1-15.
Home address, Jasper, Fla.
- MAFFIN, JAMES T.**
McCluney, Ohio, March 20-April 8.
Chillicothe, Ohio, April 15-29.
Orbiston, Ohio, May 6-20.
Home address, 775 York St., Marion, O.
- MILLS, F. J.**
Charlotte, Mich., April 1-16.
Sorento, Ill., April 22-May 6.
Jackson, Mich., May 13-27.
Home address, Sta. A, Box 81, Lansing, Michigan.
- MILLER, JOHN.**
Arcanum, Ohio, April 7-22.
Richmond, Ind., May 3-20.
Gettysburg, Ohio, June 1-July 1.
Home address, Verona, Ohio.
- MILAM, D. W. AND MILLER, L. J.**
Corpus Christi, Tex., March 25-April 8.
Temple, Texas, Apr. 8-29.
Amarillo, Tex., April 29-May 20.
Lampas, Tex., May 20-June 10.
Lincolnton, N. C., June 17-July 1.
- MINGLEDORFF, O. G.**
Columbus, Ohio, April 11-22.
Murphysboro, Ill., May 30-June 10.
Xenia, Ill., August 2-19.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.
- MOORE, GEO. A. AND EFFIE.**
Modoc, Ind., April 8-22.
Home address, 1204 Comer Ave., Indianapolis, Ind.
- MORGAN, F. R.**
Some open dates after Mar. 18.
Home address, Ada, Okla.
- MORROW, HARRY.**
White Pigeon, Mich., April 8-29.
- PRATHER, S. H.**
Desloge, Maine, April 1-22.
Slaughters, Mo., August 1.
Home address, 1310 Clay St., Henderson, Ky.
- QUINN, IMOGENE.**
(Hoosier Girl Evangelist)
Hennepin, Ill., April 1-22.
Chicago, Ill., April 22-May 1.
Open date after May 1.
Home address, 909 N. Tuxedo, Indianapolis, Ind.
- REID, JAS. V.**
Chorus Director.
Edna, Texas, April 1-15.
Mt. Vernon, Tex., April 22-May 6.
Home address, Oakland City, Ind.
- REED, LAWRENCE.**
Bulger, Pa., April 5-22.
Home address, Newell, W. Va.
- RENSHAW, SAMUEL B.**
Sayre, Okla., March 17-April 7.
Home address, 4345 Trumbull Ave., Detroit, Michigan.
- ROBERTS, T. P.**
Brooksville, Ky., April.
Mt. Sterling, Ky., May.
Junction City, Ky., June.
Webb, Ky., July.
Address, Wilmore, Ky.
- ROBINSON, BUD.**
Stockton, Ill., April 17-18.
Galena, Ill., April 19.
Racine, Wis., April 20.
Kenosha, Wis., April 21.
Chicago, Ill., April 22-23.
Open date, April 23-24.
Joliet, Ill., April 25.
Mansfield, Ill., April 26.
Murphysboro, Ill., April 27.
Mt. Vernon, Ill., April 28.
Benton, Ill., April 29.
Ierna, Ill., April 30.
Sorento, Ill., May 1.
Auburn, Ill., May 2.
Hull, Ill., May 3.
Griggsville, Ill., May 4.
Bloomington, Ill., May 5.
Decatur, Ill., May 6.
Galesburg, Ill., May 7.
Maple Mill, Ill., May 8.
Canton, Ill., May 9.
Tallula, Ill., May 10.
Virginia, Ill., May 11.
Springfield, Ill., May 12-13.
Pithian, Ill., May 14.
Sidney, Ill., May 15.
Danville, Ill., May 16.
St. Bernice, Ind., May 17.
Write E. O. Chalfant, Danville, Ill., for information.
- RUTH, C. W.**
Hutchinson, Kan., March 25-April 8.
Akron, Ohio, April 13-22.
Newcastle, Ind., April 24-29.
Open date, May.
- ST. CLAIR, FRED.**
Vancouver, Wash., March 11-April 20.
Vidalia, Ga., May 6-June 4.
Permanent Address, Berkeley, Cal.
- SHELL, J. L. AND MRS.**
(Song Evangelists.)
Akron, Ohio, March 25-April 8.
Columbus, Ohio, April 11-22.
Gettysburg, Ohio, June 1-30.
Springfield, Ohio, (camp) Aug. 17-26.
Circleville, Ohio, (camp) Aug. 26-Sept. 2.
- SELLE, ROBERT L.**
Copan, Okla., April 8-22.
Bristol, Tenn., April 29-May 20.
Home address, Winfield, Kan.
- SHANK, R. A. AND MRS.**
Lindsey, Ohio, March 20-April 8.
Winchester, Ky., April 9-22.
Home address, 191 N. Ogden Ave., Columbus, Ohio.

SMITH, JAMES B.

Stonewall, Miss., April 1-15.
Shubuta, Miss., April 16-20.
Marion, Miss., April 30-May 11.
Hattiesburg, Miss., May 13-25.
Ocean Springs, Miss., June 3-16.
Hamburg, Miss., June 17-30.
Matherville, Miss., July 1-9.
Home address, Poplar Springs Drive,
Meridian, Miss.

STONE, S. W.

Warren, Ohio, April 3-22.
Home address, 418 So. Fern Ave., On-
tario, Cali.

THUMM, G. C.

(Song Evangelist.)
Open date after march.
Home address, 844 Carr St., Charleston,
W. Va.

THOMAS, JOHN

Ogdenburg, N. Y., April 3-15.
Newport, R. I., May 6-20.
Wilmore, Ky., May 21-30.
Cincinnati, Ohio, June 1-10.
North Reading, Mass., June 22-July 4.
Laban, Va., July 13-22.
Permanent address, Wilmore, Ky.

TUCKER AND TURBEVILLE.

Key West, Fla., March 25-April 16.
Home address, 2011 Nelson Ave., Mem-
phis, Tenn.

VAYHINGER, M.

Washington, Ind., April 22-May 13.
Vincennes, Ind., May 15-June 3.
Crab Orchard, Neb., (camp) June 15-24.
Riverside, Ill., (camp) June 29-July 8.
Springfield, Ill., (camp) Aug. 2-12.
Evansville, Ind., (camp) Aug. 19-Sept. 9.
Home address, Upand, Ind.

VINSON, HYRAM.

(Song Evangelist)
March and April open.
Address, Upland, Ind.

WELLS, KENNETH AND EUNICE.

Akron, Ohio, April 13-22.
Home address, 2115 Barth Ave., India-
napolis, Ind.

WHITCOMB, A. L.

California, March 20-May 20.
Wauwata, Neb., June 1-10.
Home address, University Park, Iowa

WILLIAMS, L. E.

Albany, Ky., March 20-April 8.
Open date, Apr 8-July 1.
Address, Wilmore, Ky.

WILSON, GUY.

Havelock, Neb., April 1-15.

WILLIAMS, J. E.

Indianapolis, Ind., April 1-23.
Newcastle, Ind., April 22-27.
Owensboro, Ky., May 1-13.
Olivet, Ill., May 16-26.
Open date, May 26-June 24.
Waterloo, Ia., June 28-July 9.
Blackwell, Okla., July 12-22.
Open date, July 22-Aug. 5.
Sunfield, Mich., Aug. 6-15.

WINTERS, B. M.

(Song Leader)
Open dates after May 1st.
Home address, Bellflower, Mo.

YOUNG, R. A.

Spring months open dates.
St. Louis, Mo., June 27-July 8.
Center Point, Ia., July 12-22.
Open date, July 25-Aug. 5.
Bivins, Tex., (camp) Aug. 10-20.
Oakland City, Ind., Aug. 24-Sept. 2.
Ferryville, Wis., Sept. 5-16.

MY TESTIMONY.

Things were in a "mix-up." People had little, if any, interest left in their church work, neglecting to take the Lord's supper. Worldly pleasures seemed to take the first place in their hearts. Many were joining Christian Scientist Churches, Spiritualism, Bahai, New Thought and other so-called twentieth Century religions.

When my own friends, whom I loved, belonged to this class, my heart was troubled. Although I was a gospel singer and the wife of a minister, I felt that if these new faiths were truth, my faith in the old gospel was wrong. If my faith was truth, I wanted to save my friends; so I determined that I would find out The Truth for those I loved.

It occurred to me to pray for all concerned. I shut myself in my room and I prayed to have the truth revealed to me. Then the following commands took possession of me while on my knees: "Give up the movies, stop wear your jewelry any more, stop curling your hair, put no more dye on it, and a few more such things, and you shall know the truth." I was

much troubled and arose saying to myself, "Oh, I couldn't do that. People would think me crazy. I would look like some of those narrow-minded people whom I much dislike. None of that for me."

Then, while walking about in my room, love for my friends and for the whole world filled my soul. I promised God that I would give more to the poor, sing the gospel oftener, do more good, etc., if I could know the truth, without giving up all. I knelt down again to pray, hoping that God would speak to me in a different way, but again came the command, "Give up all those things and you shall know the truth." I arose this second time and said, "I can't do it, that's all. I can't make a fool of myself. I am a broad-minded person and have common sense." I left my room and went into the kitchen saying, "I am so glad that is over and I am still myself." I took some dishes from the cupboard to get me a little lunch before leaving for New York, where I had a singing lesson to give.

There was a little oil-stove burning in my kitchen, also a coal fire. I walked over to the little stove and held my hand over it. Many times had I done this before, but this time, quicker than it takes me to tell it, the floor around the stove seemed to be grass and the light from the stove like a bon-fire. The light was shining through my fingers and the following words shot through my heart: "Peter stood by the fire and denied Jesus." I felt that if I surrendered all those things, the world would know that I was one of them that follow Jesus wherever he goeth. If I did not do it, I would, like Peter, deny my Lord. The whole thing was clear to me as in the twinkling of an eye. There I stood debating: "What shall I do?" I counted the cost as follows: "If I do it, I will lose all my vocal pupils, for who would have a crazy woman teach them; my children's respect, my husband's love, my singing engagements; for people would not engage such a simple looking person as that would make of me to sing for them. Socially, I would be laughed at, for I myself would think a person crazy if he did that."

Then after a moment I said, "I'll do it! I am going to do it!" When I said that, I felt empty. It was the most wonderful feeling. I knelt down and said to God: "Here is all I have and I am at thy feet to use as thou seest fit now and forever." Hardly was this said when something like fire came from above into my soul. I felt I was branded and filled, and that God had come to his Temple. Later I found I had received the baptism of the Holy Ghost and was sealed. The days following revealed that I had been instantaneously delivered from sin, fear, hate, envy and all else. There was no more self-control or will power necessary. When I read my Bible, verses would stand out in raised letters, and all the truth was revealed to me supernaturally. Religions were explained and the doctrine was made clear.

My friends called me crazy, sick, old fogey, and many other things. I was despised and rejected by all, none believing that I had found the truth. My hair is white and I am outside the camp, bearing his reproach.

One more thing I want the world to know. As the time went on I found that I was under the blood. The

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blood of Jesus was made plain and I could see what was the meaning of the blood-washed throng, washed in the blood of the Lamb. God sent me out to tell all people to surrender. They are not safe unless under the blood of Jesus, when he comes in the air. He is coming for the hated and rejected, blood-washed ones. "Ye cannot serve God and Mammon." Twentieth Century religions are for those who are serving Mammon and calling it God. Many shall be deceived.

Minnie Severance.

324 West 18th St., New York City.

RICHEY REVIVAL AT OKLAHOMA CITY, OKLA.

During January it was my happy privilege to attend the interdenominational meeting conducted by Raymond T. Richey and Party, of Houston, Texas. The truth of divine healing is given special emphasis in all of Brother Richey's meetings. He has a right to preach divine healing, for he has experienced the healing power, as well as some of the members of his Party. Brother Richey at the time of his conversion believed not only for the saving of his soul but also the healing of his eyes, which were rapidly losing their sight at that time. A specialist told him he would be blind in two months; later he was healed of tuberculosis. Mrs. A. J. Richey, the wife of the song leader, also the pianist, was healed of tuberculosis. She was in the last stages of that dreaded disease and wasn't expected to live by the physicians who cared for her. She has a wonderful testimony as to how God healed her body and raised her up instantly. Mr. Arthur DeWeese, secretary of the Richey Party, has also a great experience of the healing power of Jesus. He was operated on nine times and given up to die, but was marvelously healed in answer to prayer in the Richey meeting at Ft. Worth, Texas. Brother Richey emphasizes the fact over and over again that it isn't he who does the healing, but Jesus.

There were 5,000 prayed for and anointed with oil during the campaign. The deaf were made to hear, the blind to see, and the lame to walk. A number who were afflicted with goiters and cancers were healed. Some received their healing gradually, others instantaneously. One lady who had been blind for six years was prayed for and within one week's time she could see well enough to sew. She never had seen the man she married until she was healed. Several of the prominent ministers were also prayed for and realized the healing power of God.

Brother Richey did not emphasize the healing of the body above that of the soul. He always gave the first invitation for people to come and get right with God. His messages were

plain, filled with unction and power. The seekers were urged to fall at Jesus' feet and pray through to victory. There were 5,000 people who left the record that they had prayed through during the meeting. On the last night there were three altar services going on at the same time; one in the front of the building, one in the center, and one in the rear. The devil surely did not have much room that night. Hundreds of people were converted who never went to church. Brother Richey does not fight churches, but urged everybody to go to Sunday school and church. He and his Party are sweet-spirited, kind, patient, and longsuffering to both the sick in body and soul. God is with them and is putting his seal upon their labors of love.

Evangelist A. E. Davis.

On account of a physical break down am compelled to sell my general store located in Bethany which is one of the best towns and schools in the holiness movement, and is located on one of the State paved roads. Have two store buildings joining, one rented, my store and Post Office occupying the other. Write E. O. Craft, Bethany, Okla.

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Every Day I Send Checks To Women Who Want Money

A Simple Way To Add To Your Regular Income. Interesting Home Work That Pays Well---and That You Can Do In Spare Time.

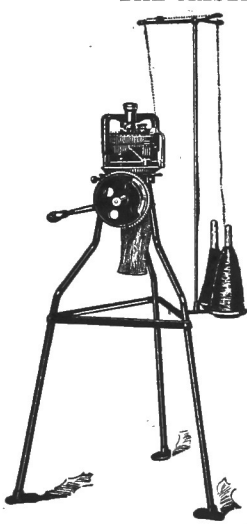
EVERY day about 4 o'clock, a bunch of checks is brought to my desk to be signed. Most of these checks are made out to women. A few are sent to men.

They are all in payment for interesting spare-time work done at home. Work that can be done entirely at one's own convenience—started and stopped just when one finds the time or feels in the mood for it. It's a profitable and dignified kind of work that needn't interfere a particle with other duties.

The checks I am daily sending out to our spare-time home workers range all the way from around \$3 to \$5 up to around \$10, and occasionally as high as \$15 or \$20 or more.

Some of our home-workers get a check every week. Some perhaps only once a month. How often each worker receives a check and the amount of the check of course depends on the amount of time given to the work. Each worker is free to do as much or as little each day and each week as he or she chooses. Therefore, the amount earned from week to week is in each worker's own hands.

THE MASTER KNITTER



Master Machine of all knitters.

The Home Profit Knitter contains many features and improvements never before seen in any home knitting machine. We guarantee that after a little practice you can do perfect work on it, simply by following our plain and clear instructions.

The Home Profit Knitter has a portable stand, and can be picked up and carried from room to room and used anywhere in the house. It is the

Extra Money For Any Purpose You Wish

Whether large or small, every one of these home-worker's checks is earned in free time—time that might otherwise be frittered away with nothing to show for it. Thus each check means just that much extra for the person receiving it—extra money for more clothes; extra money for the savings bank, or to pay debts, or to help pay for a home; extra money to help out in any way one wishes.

The way these people earn their checks is by knitting wool socks on our famous Home Profit Knitter—a simple yet amazingly skillful little knitting machine for home use that is many times faster than hand-knitting. That's why this work pays so well.

Fast or slow, just as you turn the handle, this skillful little Knitter knits and shapes each sock from cuff to heel and toe. It knits either a ribbed or solid weave, and either a plain or fancy top. Also sweaters, Teddy Bear Suits, and other articles.

The Rate of Pay Is Guaranteed

One doesn't have to know a single thing about knitting to take up this work. Complete



instructions that make everything plain and clear come with the Knitter. With practice, anyone who follows directions—anyone who really wants to earn money instead of merely wishing for it, anyone who is willing to make a little effort and do her part—can soon be turning out perfect socks—and be well paid for every pair.

The pay is sure. The Home Profit Hosiery Company guarantees to take every pair of socks you knit on a Home Profit Knitter in accordance with our simple instructions, and guarantees to pay you a fixed price for each pair as fast as you finish them and send them in. There is a big and steady year-around demand genuine home-knit wool socks, and the Home Profit Hosiery

Company wants all it can get. But if preferred, you have the privilege of selling part or all of the socks you knit direct to friends or neighbors or local stores, at your own price, instead of sending the socks to us.

I Want To Start More Home Workers

Right now the Home Profit Hosiery Company wants at least a thousand more home workers. If you have been wishing you had more money coming in—if

you want money for any purpose—then here is your chance. All you need is a Home Profit Knitter and a little spare time—and the willingness to use it. How much you earn will be in direct proportion to how much time and effort you give the work. You can spend as much or as little time at it each day and each week as you choose. You are always "your own boss." Moreover, other members of the family can take turns with you and help you along—for with practice almost anyone can knit socks on the Home Profit Knitter. And whether you knit a dozen or more pairs every day or only a dozen in a week or month, you can be sure of good pay for all the finished work you send us.

In fairness to yourself and your pocketbook, at least let me send you full information about this spare-time home-work plan that is bringing in extra money for so many others. That won't cost you anything. Yet it can easily make a vast difference in your life—it can easily mean hundreds of dollars a year to you. Simply fill out and mail the coupon at the bottom of this page—and it's a good idea to do it now—before you forget about it.

For All Who Want To Have More Money

Some of the many spare-time home-workers who are getting checks every week or so are busy house-wives—perhaps with only a few hours a week that they can use for this purpose. Some are young women who choose to earn money at home instead of taking a place in an office or factory. And some are men.

A few give all their time to this work—finding it more profitable than anything else they can do.

Some live on farms, some in small towns, some in large cities—where one happens to live makes no difference whatever.

Some have taken up this spare-time work so they can have more clothes, or new furniture, or live better. Some to help pay for a home. Some to get out of debt. Some to help send a son or daughter to college. Some to build up their bank accounts. Some to buy books. Some to provide for long-wanted trips. Some to have more amusement. One woman uses the money she earns this way to help keep a maid—says it is easier and more interesting to knit socks on the Home Profit Knitter than to do the housework herself. Another woman earns money this way so she can afford to send her washing out instead of doing it herself. No matter what the money may be wanted for, here is a pleasant way to earn it.

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Dept. 107, 872 Hudson Ave., Rochester, N. Y.

PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.
Mrs. H. C. Morrison, Associate Editor.

Louisville, Ky., Wednesday, April 11, 1923.
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THE DANGER OF ENVY.

By The Editor.

YOU dislike a man. Why? You would hardly like to tell. It may be his farm is larger, and the soil richer, than yours. It may be he got more votes for sheriff than you did. It may be his store is larger than yours and he has more trade than you have. There are many things that excite envy.

* * * *

You say you are a preacher—I see! Now that is suggestive. Perhaps the preacher you are envious of is in some way your superior. His church is better located than yours, his congregation larger, his salary more, or, he is a more attractive man. You feel you can hardly keep up with him. Are these the facts? Is this what you are growling about? Are you eyeing this brother? Have you a little feeling that you would like for his foot to slip. Be careful, my brother, you are on dangerous ground.

* * * *

Envy is a very dangerous thing, my brother. It is a sociable sin; it likes company. It never goes about alone. It soon falls in with hatred and falsehood, and in the end, will call in counsel, and plan with murder. It may never strike the fatal blow and shed actual blood, but Jesus taught us that murder is an attitude of mind and heart; that to hate a brother, is to be a murderer.

* * * *

You say this man of whom you are envious, whose place you could fill so much better than he, and you feel it would be so much better for the cause if you had his place, that he is quite unfit for it; that he is going to soon break down with nervous prostration. You put on a sad look and say, "He cannot possibly last long, and then!" My brother, a prophet always wants his prophecies to come true; so having uttered your prophecy you begin to hope to see him fail. He is in your way. You feel he is very stupid not to understand that he is a cumberer of the ground. Say, brother, you are in danger of becoming impatient with God, because he does not cut him down.

* * * *

Your envy grows. You eye your man like Saul did David, and what a look! It is snaky. Your eyes become daggers. They grow to pierce and gleam with green hatred. You say, "He will soon die. He cannot possibly live long, and then I'll—." And now my poor, envious brother, you begin to hope he will die. How your heart would thrill if you heard he was dead! and if you should, you would put on a false face, attend the funeral, and sham great sorrow. You would make a first-class mourner. If you were to get his place, you must win his friends with your apparent grief. You become a little amused and delighted with your shrewd diplomacy.

* * * *

My envious brother, let me tell you this. When you prophesy that your neighbor far-

mer is going to die, and that you will be able to buy his farm from his widow to advantage, or if it is a store, a bank, a church, or whatsoever you are going to get when he is gone, and you prophesy he will soon be gone, and you wish him to be gone, you will soon get into a state of mind that you would like to hurry him off, even to *help* him off, if he were inclined to tarry and hang about in your way. Envy is one of the most common sins, and one of the most dangerous. It should be guarded against with prayerful care. To pray earnestly for the brother that you are tempted to envy and be jealous of, will be helpful to the soul.

The Tactics of the Destructive Critics.

CHAPTER V.



THE method of the destructive critics is, as St. Peter has taught us, to bring in their heresies "privily." They will not go to General Conferences and openly and publicly demand a change in the Apostles' Creed, denying the Virgin Birth of our Lord. They will not stand on the floor of Annual Conferences and insist that no one must preach the deity of Jesus, his Blood Atonement and his Resurrection. But, in an insinuating way, they seek to win the unsuspecting people to their way of thinking. Take, for example, the following from a recent issue of the *Commercial Tribune*, published in Cincinnati, Ohio. The paragraphs quoted below are taken from said paper, and are quoted as if they are the actual words of the preacher. The paper goes on to say that Rev. John Bayne Ascham, the pastor of Avondale Methodist Church, in a recent sermon, said:

"Jesus won a consciousness of God whose depth and breadth amazes us. The character of God, the purpose of God, the presence of God became so much a part of his consciousness that Jesus could say with the utmost simplicity: 'No one knoweth the Father save the Son.' Jesus sought God until, in his consciousness of God, he has shown us the extent to which the ideal of the consciousness of God is realizable.

"How did Jesus win this consciousness of God? What materials had he at hand to aid him in this amazing discovery? There was nature—its flowers, grass, birds, hills, skies, rain and sun. There was the long history of his people with the spiritual vision and moral earnestness of the great Hebrew prophets. There was the Messianic Hope with its pathetic cry for the miracle—working God. There was the home at Nazareth rightly endowed in love, moral purity and religious yearning. It was in such surroundings that Jesus with his whole mind directed God-

wards, found God and knew him as Father. It was in the soul of Jesus who searched intelligently and reverently for God that the Heavenly Father whispered, 'Thou art my beloved Son.'

"If we will follow Jesus, he will make for us an appointment with God. That is his vocation. That is his significance for men of today."

All of this may sound very well to Unitarians. It would be very beautiful talk for Unitarian preachers, but such teachings have no place in Methodist pulpits. It is entirely out of harmony with the New Testament, with what Jesus had to say of himself. I prefer to take the statements of Christ with reference to himself, rather than the statements of some man who makes Jesus out entirely different from what Jesus makes himself. Jesus says, "Before Abraham was, I am." Jesus speaks to the Father of the glory he had with him before the world was. Jesus boldly and calmly claims to have power on earth to forgive sins. He says, "Hereafter ye shall see me coming in the glory of the Father." Jesus claims to be the final judge of all men. He says to a lost and sin-burdened world, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Jesus tells us that he "came down from heaven."

In the light of the claims of Christ for himself this Methodist minister's pretty little platitudes are the merest dribble and most dangerous heresy. To deny the Godhead of Jesus Christ, the blood atonement he made for sin, and the high claim he makes for his pre-existence and divine authority, is "to crucify the Son of God afresh;" is to "fall away" from the faith.

It seems to us that many preachers and people are trifling with holy things; that they are making merchandise of souls; that they have their eyes blinded, and their hearts hardened, so that they set aside the deity of Christ and the atonement Christ has made, while they shower their cheap compliments upon him. Our Lord Jesus doesn't ask men for compliments. He says to men, "Take my yoke upon you." He asks men for devoted service, for worship; that they surrender to him and trust in him alone for salvation.

It is quite unfortunate that many of our churches have drifted so far away from the faith and from Christ, and are so mixed up with worldliness that they are quite ready to support and rally about men who strike our Lord in the face; men who are willing to compliment him, but do not surrender to him and exalt him as the Son of God and the Savior of the world. It is a startling situation; it means the loss of countless human souls.

This unfortunate minister, who may possibly be so deluded that he is not aware that

(Continued on page 8)

The Great Need--A Revival of Religion.

Rev. G. W. Ridout, D. D. Corresponding Editor.

IN Isaiah 59:19, we read: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The flood is upon us. We are flooded with unbelief and skepticism, with the new theology and old carnality, with worldliness, religious apathy and indifference. In many places the flood has put out revival fires; the gymnasium takes the place of the prayer meeting; the supper room the place of the upper room, and the Church is a social club instead of a communion of saints and a body of saved believers.

Heterodoxy will never be put down and out by mere orthodoxy. Error and false doctrine will not be conquered by arguments and learned treatises. In the history of the Church, time and again, she has come up to a crisis like the one that is now on us, but the thing that has brought about a change has been, not learning, nor money, nor music, nor oratory, but the power of God, and the arm of the Lord revealed in a mighty on-sweeping tidal wave of *religious revival*. This is the supreme need of our age and hour.

"A revival of religion," says Finney, "is a purely philosophical result of the right use of constituted means. A revival consists in the return of the Church from her backslidings, and in the conversion of sinners. A revival always includes conviction of sin on the part of the Church. It is nothing else than a new beginning of obedience to God. Christians will be filled with a tender and burning love for souls. A revival breaks the power of the world and of sin over Christians. When the churches are thus awakened and reformed, the salvation of sinners will follow, going through the same stages of conviction, repentance, and reformation."

"If Christians are full of the Spirit of God, sinners read it. An individual once went into a manufactory to see the machinery. His mind was solemn, as he had been where there was a revival. The people who labored there all knew him by sight, and knew who he was. A young lady who was at work saw him, and whispered some foolish remark to her companion, and laughed. The person stopped, and looked at her with a feeling of grief. She stopped, her thread broke, and she was so much agitated that she could not join it. At length she sat down overcome with her feelings. The person then approached and spoke with her; she soon manifested a deep sense of sin. The feeling spread through the establishment like fire, and in a few hours, almost every person employed there was under conviction; so much so, that the owners, though worldly men, were astounded, and requested to have the works stopped and have a prayer meeting; for they said it was a great deal more important to have these people converted than to have the works go on. And in a few days, the owners and nearly every person employed in the establishment were hopefully converted. If Christians have deep feelings on the subject of religion themselves, they will produce deep feeling wherever they go. And if they are cold, or light and trifling, they inevitably destroy all deep feeling."

A revival of religion is needed all through the country and all through the churches:

1. To restore some long lost and long neglected doctrines of grace.
2. To bring back again the age of faith.
3. To restore the Bible to its proper place.
4. To exalt the supernatural.

5. To emphasize the Cross and the precious blood.

6. To honor the Holy Spirit.

In one of our theological seminaries one of the professors said, "The wane in the revival spirit is a development, not a decay, in religion. It is because of its inherent weakness. The function of crowd action in revivals is to reenforce the authority of dogma and keep toleration alive. The individual feels himself burst into a realm of joy, not by solving the problems of life discriminately, but by forgetting them."

These words are well worthy of some pagan writer not a theological teacher. They reflect the modern attitude on revivals, but on the other hand, as we read Church history, and especially the history of Methodism, we find that the Church prospered to the greatest degree in periods of revivals.

I was reading recently of the remarkable revival career of Thomas Harrison, so long known as the "Boy Preacher." The story of how the Lord started him out in a most remarkable revival career is told as follows:

"Mr. Harrison had returned home from his ministerial studies and went to spend Sunday with a brother minister. On reaching his destination his friend told him that anticipating his coming he had announced for eight miles around, that tomorrow afternoon at 3 o'clock, and at night, Mr. Harrison would hold revival meetings here. Said Mr. Harrison to him, 'My dear friend, what possesses you? We are as cold as death in our church and have had no revival for years. I was not converted at their altar, but in a snow bank; you have made a sad mistake for I know nothing whatever about revivals only what I enjoy in my own heart.'

"But the meetings were already announced. They went out through the snow into the woods, and there poured out their souls to God in earnest prayer for preparation and the success of the meeting. As they arose their faces shone with exultant victory, as tears of joy rolled down their cheeks. Assured of their success, his friend said, 'We are going to have a great revival here tonight for I have asked God and I believe him.' Mr. Harrison stood gazing at him a moment then said, 'My friend, what is the matter with you. Talking about revivals, what makes you think that?' At that moment the light illuminated his soul. The power of the Holy Ghost came upon him. He entered the pulpit that night, the church was crowded. Curiosity was great to see and hear what such a boy would say. He opened the hymn book and said, 'I will line the hymn for you as all may not have books. I want you all to sing. We will sing a hymn expressive of my feelings. 'O for a thousand—'. He stopped, looked around, too full to utter another word. Then said, 'I will read the hymn, 'O for a thousand—' he stopped. There was some little noise in the audience. He was very nervous. Again he tried, 'O for a—' and without saying a word to the minister went right down over the altar rail to a young man who was crying as if his heart would break and whispered in his ear, 'My friend, if you must cry, please cry to yourself; cry so that I will not hear you for I would like to read my hymn.' But he cried all the more. Mr. Harrison went back and commenced to read but had not uttered two words till he heard a strange noise. He said to himself 'I must see to that sure.' He went back and found a large stout man crying like a baby and said to him, 'My friend, I would like to be able to read my hymn; if you have to cry, please cry quietly,' but he cried all the more. Again he got back as far as the altar rail, when he heard a young lady

crying and sobbing, but said, 'I will not go to her; I will let her cry.' He then went into the pulpit saying, 'This is a pretty situation to be sure. I haven't got a chance to make any exhortation or read my hymn, or even take up a collection, how strange. What shall I do? Why are all these people sobbing and crying?'

"Again he went to the first man and said, 'What are you crying for? Nothing has been said to cause you to cry?' The man answered, 'Oh, I wish I was saved.' He then asked the lady why she was crying. She said 'O, I do need salvation.' He then went to the large man who said, 'I wish I was saved.' He then went back into the pulpit and asked his minister what he should do. Said he, 'I don't know, but pray do something quick.'

"He looked at the four or five front seats alongside the pulpit and said, 'These will be vacated, and I am going to have a word of prayer with those who wish to seek God.' In an instant from the first pew to the door, they bowed their heads, and sobs and groans almost shook the church. He then said, 'If any here desire to be helped by faith or prayer, come and kneel,' and every front seat was packed in two minutes. Then he said, 'If others want to be saved kneel right where you are,' and they fell to the floor all over the church, and that night until nearly midnight God shook that place."

THE HOW AND WHEN OF THE REVIVAL.

Mr. Finney's Revival Lectures have perhaps been more extensively used to promote revivals than any book published in a hundred years. He says a Revival of Religion may be expected:

1. "When the wickedness of the wicked grieves, humbles, and distresses Christians.
2. "When Christians have a spirit of prayer for a Revival.
3. "When ministers direct their preaching and other efforts to the conversion of sinners.
4. "When Christians begin to confess their sins to one another.
5. "When Christians are found willing to make the sacrifice necessary to carry it on. They must be willing to sacrifice their feeling, their business, their time, to help forward the work. Ministers must be willing to lay out their strength, and to jeopardize their health and life.
6. "A revival may be expected when ministers and Christians are willing to have God promote it by what instruments he pleases. 'Do you want a revival?' 'When shall it begin?' Let it begin today—let it begin here—let it begin in my heart NOW?"

A Great Book You Ought to Read.

Millions of people have read "Pilgrim's Progress" by John Bunyan who have never read "The Holy War" by John Bunyan. To all such, there is a great treat awaiting you. I read the book years ago and will enjoy reading it again. It is in the form of an allegory and has the very essence and cream of the gospel; it goes into the deepest and highest things in Christian experience. The book is well bound, the print is large and clear, the pages are in double column, making reading easy, and contains 272 pages. It can be had from The Pentecostal Publishing Company, for the very small sum of 50 cents. Books as well bound as this, with the amount of matter, are selling for \$1.25 and \$1.50. This was picked up at a great bargain, hence this very reasonable price. It is a real treasure. Order a copy at once. You will be delighted. H. C. MORRISON.

Home and Home Problems.

Evangelist J. E. Williams.

HOME is a place of sweet associations and precious memories,—the dearest and most sacred spot on earth. It is one of the few words beyond the realm of definitions. To the father it is a place of rest and quiet at the close of a strenuous day, and mother finds here her kingdom supreme. Ask that young man or young woman and they reply: "It is the place where we are sure of three good meals a day and a place to sleep." Some one replied that "it was the only place in the world where you could not sit on the sofa pillows and play the piano when you please." Whether this be true or not we are sure that great numbers of men spend evenings at the club and down town because "There's no place like home; that's why I stay away." Home, where a world of strife shut out and a world of love shut in. The place where the small are great and the great are small. The place where we grumble the most and are treated the best. The place where our stomachs get three square meals a day and our hearts a thousand. It is the only place on earth where the faults and failings of humanity are hidden under the sweet mantle of Charity.

We have found no better interpretation of Home than that given by Mr. Guest in "A Heap O' Livin'."

"It takes a heap o' livin' in a house to make it Home,
A heap o' sun an' shadder an' ye sometimes have to roam
Afore ye really 'preciate the things ye left behind,
An' hunger for 'em somehow—with 'em al-lus on yer mind.
It don't make any difference how rich ye get to be—
How much yer chairs an' tables cost,—how great yer luxury,
It ain't home t' yer tho it be the palace of a king,
Until somehow yer soul is sorter wrapped 'round everything.

"Home ain't a place that gold can buy or get up in a minnit;
Afore its home there's got to be a heap o' livin' in it.
Within the walls there's got to be some babies born, an' then
Right there ye've got to bring 'em up t' women good an' men.
An' gradjerly as time goes on ye find ye wouldn't part
With anything they ever used—they've grown so into yer heart.
The old high-chairs, the playthings too, the little shoes they wore,—
You hoard; and if ye could ye'd keep the thumbmarks on the door.

"Ye've got to weep t' make it home, ye've got t' sit an' sigh
An' watch beside a loved one's bed an' know that death is nigh,
An' in the stillness o' the night t' see death's angel come
An' close the eyes o' her that smiled, and leave her sweet voice dumb.
Fer these are scenes that grip the heart and when the tears are dried,
Ye find that Home is dearer than it was an' sanctified;
But tuggin' at ye always are the pleasant memories
O' her that was and is no more,—ye can't escape from these.

"Ye've got t' sing an' laugh fer years, ye've got t' romp an' play

An' learn to love the things ye have by usin' 'em each day.
Even the roses round the door must blossom year by year
Afore they've come a part o' ye suggestin' some one dear,
Who used to love 'em long ago an' trained them just t' run
The way they do so's they would get the early mornin' sun.
Ye've got t' love each brick an' stone from cellar up t' dome,
Oh, it takes a HEAP O' Livin' in a house t' make it HOME."

Truer than poetry, Home is largely the product of its inmates. Never will we get a clearer vision of the home problems until we come through the simple process of simple living.

Home is the pivotal point of joy or sadness,—of weal or woe. From the proper settlement of the home question there is found a condition akin to heaven; on the other hand an improper solution finds its history written in tears and blood. It has long since been an exploded notion that wealth is necessary to a happy home. You can build a house out of hardwood and marble, and furnish it with rich tapestries and every available luxury; but it takes an atmosphere warm with sympathy and love and hearts beating in union and communion with each other to make a Home. You may build your palaces and amass great fortunes, pile up your luxuries, but as you sit amid these and wait for the staggering steps of a drunken son, or contemplate the downward walk of a wayward daughter happiness flies out of your heart and home and it becomes a bleak and barren desert of heartache and loss. On the other hand,—it may be only a vineclad cottage,—maybe a cabin on the hillside, or even a sod house on the wind-swept prairies, yet, if Jesus is the unseen Guest of that home, the silent listener to every conversation and the crowned King of every heart—it may be a miniature paradise and a home in the genuine sense of the word.

The Home is the training camp of the twentieth century, where manhood and womanhood find its fullest development. God chose to begin a Nation with a home. When Henry Grady, of the Southland, stood for the first time looking upon our splendid Capitol at Washington, tears came to his eyes and he said, "Here is the home of our splendid nation; here is the cradle of liberty." But a few days later when he knelt for the evening prayer in an humble Georgia home, and heard the earnest prayer of a devoted father for his children scattered over the land, he said, "I was mistaken. Here is the cradle of manhood. From homes like this come the men and women who have made this the 'Land of the free, and home of the brave.'" The early lessons of the home defy the years and live on. Character begun in youth will find its fruition in any clime or circumstances in later life.

Today the big problem that is confronting America is the question of her Home. We have no bigger problem than the home problem. We may discuss education, legislation and ecclesiastical problems, but we cannot educate nor legislate character. The homes of the country are like so many streams pouring themselves into the great current of moral, social and political life. If the home life is pure all is pure; if home life unmoral, all is with the stamp of immorality. The moral, social and civil life of the world emanates from the home. A nation or community never rises above its home life nor sinks below it. Every character in existence once

sat at mother's knee and learned the mother tongue. Every man steps from the home door into the great arena of life. What he is at home, he will be in the field of life.

While Gladstone and Talmage were engaged in conversation one day discussing international problems, Gladstone said: "There is but one question; settle that right and you settle all others. That question is Christianity." When we have settled it right in the home we have settled it right everywhere else. Church life cannot rise higher than home life. I have no faith in a woman who talks of heaven at church and makes a hell of her home. If I were investigating a woman's religion, I would not ask the preacher but would ask the maid of the home, or the children there. You can't shout higher than you live. Water never rises above the fountain head unless it is pumped up. Brethren, the need of the hour is a revival of *Home Religion*.

The Comfort of God.

Evangelist J. W. Veal.

IN these hard dark times, spiritually speaking, when a wicked world has no room or time for God, and is continually running away from God, and when the Church is grieving her Lord in so many ways that his presence is not felt in the gatherings of church people; in these depressing and perilous times, when the forward look for deep piety is not bright, the dangers that beset the Church increasing, it is inspiring to know that those who love God and have his cause on their hearts are walking in their latest and best light, doing their best for the success of his kingdom, can be greatly comforted by the grace of God. Saints must look to God in these days for comfort. They must look higher than the state of the world or the condition of the Church. They must look up to God. Thank God, he can console and cheer our hearts and comfort us with his presence.

Isaiah says, "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem." I cannot speak from experience, but a mother's comfort must be great; she comforts when the child is young, weak and helpless. She comforts when the child is hurt and injured by others. She comforts when the child falls or cuts or burns, or in some other way hurts himself. She comforts when the child thinks he has met with some great loss. She comforts when playmates forsake and foes become cruel and heartless. A mother comforts when no one else will, when none other can. But God's solace surpasses all of this; mother may be far away, but God is ever near. Mother may be unable to cheer. God is always able. Mother may die but God never. O! let us keep in mind the never-failing, inexhaustible, everlasting comfort of God.

God has many ways of comforting us; many sources of consolation. "Let, I pray thee, thy merciful kindness be for my comfort." The past goodness of God to us ought to gladden our hearts now. "This is my comfort in my affliction for thy word hath quickened me." The Bible has been such a source of light, life, inspiration and soul food to us. It has given us the help we needed in the hard places of life. We should ever look to the Book as one of the chief comforts of life.

(Continued on page 6)

HUMAN ENEMIES.

Rev. C. F. Wimberly, D. D.

THE FLESH.

WE found that our foremost enemy—the world—was difficult to locate; but the second scriptural classification is not so subtle and insidious of operation. It carries the title of *flesh*, a term that is misleading unless carefully analyzed. Its literal meaning can in no way be applied to the heading of this chapter, as “something stripped off,” as flesh stripped from the bone. But the scriptural meaning is composite and has a wide application.

Paul said: “To be carnally minded is death,” which may have a two-fold meaning. First, that attitude of life wherein the mind is master over the body, keeping all the higher visions and aspirations of the soul in subjection to such mental states as—pride, avarice, ambition, jealousy, prejudice, etc. Second, and perhaps it is what the Apostle had in mind, is for the sensuous appetites of the body to hold in subjection both mind and spirit, fleshly lusts, that not only war against the spiritual nature, but master it. When the human personality lives and moves, and has its being in the realm of animal passions, life sinks to the lowest ebb.

The body was once believed to be sinful, and if it were punished by self-castigation, atonement could be made for sin. There is nothing sinful in the human body; as a piece of mechanism, there is nothing in all the world comparable to it. The most delicate and intricate achievements of human skill are coarse when considered with the marvelous physical and nerve organisms of the body. No greater eulogy could be pronounced, than when Paul declared the body to be a ‘temple of the Holy Ghost.’ Those natural impulses that have so often caused the defilement of this temple, are God-given. Physical appetites and pleasures are sacred, and through them, the Creator provided the greatest blessings of earth. Only as they have been prostituted from the legitimate channels, have they proven a curse to the race.

We learn that man was created in the image of God, and the leading characteristic of Deity is the Trinity. We do not understand this mystery; but the Father, Son, and Holy Spirit are in glorious harmony in the plan of human redemption. However, we know that man is a trinity of being, each one different and distinct, and at the same time marvelously blended. First of all, man is an animal, possessing all the attributes that function in the lower orders of life. Take from man the two higher natures—not found in any order of the animal kingdom—and he is every whit *beast*.

But man possesses, in the second place, a conscious intellect, with many superior attributes, such as reason, judgment, will power, love, covetousness, pride, etc. By the exercise of these powers, he has risen from the primitive aborigines to a civilization that overwhelms us in its grandeur. But man is animal—plus mind; plus something else, and that something else lifts him as far above the realm of intellect, as intellect lifts him above the animal. That something else God breathed into him, and he became a living soul. This power enables him to apprehend God in love, worship, and praise.

In the divine economy, relative to our triune position, the flesh should be the stratum of our structure, and the superstructure should begin with mind. The power of our being that should crown all, is the spiritual nature; the mind and body should be subservient to this. The powers of mind and body ought always to be in contribution of

the spiritual. The one power, however, that is supreme in every one, is the will—power to choose and act independent of any force or agency outside of self. Because of the imperialism of the will, man must choose which part of his nature shall be in control—the body, mind or soul. He may live so as to gratify only the animal—be an intellectual, immortal brute; or he may place intellectualism on the throne. By this process, the animal may be “kept under,” and not be allowed to dictate the policy of life; but God and eternal things are as completely ruled out, as if the life were dragged through the slime of sensuous gratification.

What does it mean to allow the flesh a dominant position—a ruling force in human life or, in other words, be “carnally minded?” to think, act, plan, and literally live for the flesh, the things that perish with the using? One of three things will happen. First, the big objective of life will be food; things that will satisfy the papilla and the stomach. “Living to eat, rather than eating to live.” A glutton—a gormandizer! Zoology tells us that the lowest form of life is the *protozoa*—just a stomach. Evolution says that all life evolved from a stomach—this *protozoa*. Then we have traveled a long way, but not so far but that men and women may get back to this primitive character—stomach. With this may be seen the next lowest desire—raiment. Wherewith shall we eat, and wherewith shall we be clothed? The only charges brought against a “certain rich man” was that he was “clothed in purple and fine linen, and fared sumptuously every day.”

Again, if the flesh is uppermost, it may express itself in a desire for ease—laziness. Food first, then clothes; after that rest and sleep. The drones of the world are not all hobos and deadbeats; they can be found in parlors and drawing-rooms—male and female—sleeping while the sun shines, and some one “paying the freight.” The seedy tramp begging at the kitchen door is to be preferred before the man or woman, with means and culture, who are human drones—social parasites. The little bees kill off their drones, and some such method should be adopted to eliminate the human drones. If our flesh life is allowed, it will easily sink to unholy desires—“lusts of the flesh”—drunkenness, licentiousness, etc., so that all the baser instincts become pronounced factors in shaping the thoughts and actions of men and women.

But to be carnally minded is not confined to the realm of fleshly desires. The “*Sarx*,” that must be kept under, has another dominating sphere; it is where and when the mind is in control of the triune personality. Many of the finer elements of culture are developed and practiced; they would spurn such low ideals, gluttony and laziness; the elemental desires of the flesh are secondary: all such are held in subjection to higher things. The thought of low morals and unholy lusts are not even named among them. But what does actually obtain? They become intellectually conceited; indifferent to spiritual visions and duties. The work of the church is a mere side-line; evangelism for young people in schools and colleges must not interfere with lesson programs. Mind becomes the *summum bonum*. Doctors will sometimes forbid a minister attending a sick patient—for fear of something; we have never been able to know what they feared might happen.

The mind ascendancy often becomes selfish, arrogant, and cruel, overbearing and inordinately ambitious. We have had a most realistic example of just this thing in the

past decades of the life of Germany and the terrible consequences. Germany deified the mind, and in so doing, lost all her finer instincts. Her God became Thor—the Scandinavian god of war. Just what took place among the leaders and thinkers of Germany, is the inevitable of placing intellect on the throne of the triune personality, and submerging the spirit in materialism which is a necessary concomitant of such a system. Germany sowed to the wind tares of intellectualism, and not only she, but all the world shared in the harvest. That system began with educated war lords, getting inspiration from the seats of higher learning, and filtered down to the common people. It was the gospel of the super-man. “Here is wisdom,” says the Word; “count the number of the beast, for it is the number of a man.”

The application of this discussion is apparent: the flesh wars against the spirit, and the spirit against the flesh. “They that are in the flesh can not please God.” “Whence come wars and fightings among you? Come they not hence even of your lusts that war in your members?” Examine the social scandals, now flooding our daily press, the domestic tangles, the divorce court reports, the affinities, from which tragedies are so common that they scarcely attract attention—all the fruitage of carnality in the human heart. Every individual, regardless of position or culture, has smoldering in that heart, passionate fires, operating through the body and mind, that once they get beyond control, are capable of starting a cyclonic conflagration that no amount of culture and social environment can brook. Paul says, “I keep under my body, (the *Sarx*) lest after I have preached the gospel to others, I myself should be a castaway.” Now we can appreciate the solemn words from the scripture: “To be carnally minded is death.” Nothing in human life and experience is more certainly true. Death to noble ideals, holy impulses; death to faith, hope, and love—the three eternal principles.

If we examine the whole scope of national disorder, industrial revolutions and the entire docket of criminology, and the causes of it all, the fact will be seen, that it is the enemy on the throne. When sin, dishonor, dishonesty, and selfish cruelty govern a nation, city, home, or an individual, all the subjects must surely mourn and suffer. There is no way of escape; no way to set aside this inevitable law of cause and effect: the *Flesh* is our second major enemy.

(Continued)

The Old Testament in the Life of Today.

This booklet which appeared recently in a series of articles published in THE PENTECOSTAL HERALD, is submitted to the public that it may serve a tocsin to awaken the reader to active effort in opposition to the aggressive foe. The time has come when the Church must realize the appalling menace of German Rationalism which has invaded our schools and pulpits. Every true Christian should take the Sword of the Spirit and accept the challenge of the enemy and press the battle to a glorious victory. This book has been put in an attractive booklet of 78 pages, and may be had for the small sum of 75 cents, of The Pentecostal Publishing Company.

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Heart Talks to Converts.

Rev. E. E. Shelhamer.

No. II.

GETTING THE START OF THE DEVIL.

"Lest Satan should get an advantage of us: for we are not ignorant of his devices." 2 Cor. 2:11.



SATAN is ever watching to slip up on us and we must be wide awake every moment, or he will "get an advantage." Beloved, if you do not get the start of the devil, he will get the start of you—and this may mean defeat. In a race or contest of any kind, much depends on getting a good start on the other fellow. Then there is much in having confidence in yourself that you can win. This same rule holds good in the race for Glory. If Satan can head you off or sidetrack you he will do so. Let us notice some ways you can get the "advantage."

1. Begin the day right—by reading the Word and prayer. Upon rising, yea, before rising, ask God to direct and protect you through the new day. Do not allow conversation, home duties, or the morning paper to crowd in and set aside the reading of one or more chapters in the Bible. Do not read at random, but consecutively. In addition to this, insist on some time for prayer and meditation. This will strengthen and fortify you against a sudden attack of the enemy.

2. Do not allow Satan to find you off your guard. One old writer said, "There is no greater temptation than to be without a temptation." As long as you carry a watchful and prayerful spirit you are safe. It is when you get careless and cease to watch that Satan slips up on you. "Let him that thinketh he standeth take heed, lest he fall."

Have you ever noticed how some days or weeks start out with a song and end with a sigh? Why was it so? Was it not because you felt too secure, laid aside your armor and Satan took advantage? Sometimes—there may be days, or even weeks, of uninterrupted peace and smooth sailing; a good job, plenty of money, a large circle of friends no sickness and no losses. Look out! Be on your guard! Rejoice with trembling! The testing time will follow and Satan rejoices at the prospect of your losing all you gained.

On the other hand, if you behave yourself wisely, the rule will work the other way and after every season of severe testing, a time of rejoicing will follow. Many times a soul gives up and forfeits a great blessing right on the eve of victory. You cannot afford in one moment to unfit yourself for what, with a little patience would have been a lasting victory. "Weeping may endure for a night, but joy cometh in the morning."

3. If, for some reason Satan should get the start of you do not say, "There is no need of trying. I might as well give it up." No! Be a good plodder. Many times a poor beginning terminates with a good ending. "What is defeat?" asked Wendell Phillips. "Nothing but education, nothing but the first steps to something better." Lessons learned from our mistakes are of more value to us than money. "To know how to wring victory from defeat," adds a noted writer, "and make stepping-stones out of our stumbling-blocks, is the secret of success."

It is the business of Satan to use whatever he can to annoy, perplex and insinuate. Though he is not omniscient, doubtless he can, in a limited sense, foresee a coming victory and does all in his power to forestall the same. Oh, that souls could hold still at such times, when the tension and pressure are at the snapping point, always remembering that then they are at the very threshold of victory. The fierceness of the con-

flict means that it cannot last long and the fact that "right must finally triumph" ought to be a guarantee that it will always pay to "stand still and see the salvation of the Lord."

Revival Mechanics vs. Dynamics

Bishop Joseph F. Berry.



HERE are revivals and *revivals*. There are revivals, so called, which bring the minimum of good to the church. Indeed, it is a serious question whether, after they have passed, the last state of the church is not worse than the first.

In such meetings the human element predominates. Machinery abounds. Committees trample upon the heels of committees. Publicity is insistent. The Christian forces move out of the churches into a shed. In that way God's house as the normal center of evangelism for the community suffers a heavy discount. The regular activities of the church cease. The evangelist and his "party" go to the front. The ministers go to the rear. The evangelist is usually a remarkable man—original, witty, flamboyant. The more grotesque his words and methods the greater the sensation and the bigger the crowds. The multitudes sing ragtime music from the evangelist's latest book. There is not much time for public prayer. Conviction as defined by the Scriptures and known by the fathers is not often seen. There is no bending under the sorrow of conscious guilt. Not many tears of contrition. No Jacob-like wrestling until after the midnight hour. No sudden and glorious translation out of darkness into light. Shaking the evangelist's hand or signing a card makes you a "convert." Such are counted by hundreds. The papers keep tab, and daily proclaim with headlines big and black, the marvelous results. Finally the campaign comes to a close. The spontaneous free-will offering, systematically worked up for weeks in advance, is tucked away in the evangelist's pocket. It is probably more than any pastor of the town receives for the hard toil of a full year. The evangelist bids the people a tearful farewell. Photographs of the departing are sold by armsfull, and for months will grace the mantels of the town. Crowds follow the "party" to the depot, and sing sadly as the train moves off.

Then things settle back into normal grooves. The tabernacle is torn down. The churches are reopened. The people are invited back. The pastors try to resume their spiritual and evangelistic leadership. But they have a difficult task. The memory of the applauding multitudes, the laughter, the big choir, the rapturous singing, the striking characteristics of the itinerant evangelist, the waves of enthusiasm—these make the ordinary pastor more than ordinarily ordinary, and the regular services of the church tediously commonplace.

Six months pass. The great revival has been fading into the distance. What are the net results? But why press the inquiry?

But there is another kind. It is not a revival of "enthusiasm," but of religion. That revival usually starts in the preacher's heart. The Holy Spirit speaks to his inmost soul, revealing to him with startling clearness the spiritual needs of his church and the community. Upon his knees in an agony of prayer he surrenders himself anew to his Master. His little library becomes an "upper room" where, like the disciples of old, he tarries for the promised anointing.

Pentecost comes. His soul is filled and thrilled. His lips are touched with the burning coal. Next Sunday morning he goes into the pulpit with exultant heart. He can

hardly wait for the moment to come when he may deliver his *new* message. How strangely it trembles upon his lips! What an unwonted mellowness has come into his voice! What a flame has been kindled in his eyes! These things the people have noted during the opening devotions, and when he rises to preach every ear is strained to catch his words. The sermon is clear. It is tender. It is courageous. That preacher's sermons are usually of that sort. But this one is different. It rings out like a trumpet. It flames with passion. It cuts like a sword. It melts with its overwhelming pathos. The Holy Spirit is evidently in charge. That is why the message fits and hits. That is why the people see themselves in the gospel mirror, and then turn to God in penitence and prayer. At night another heart-searching message. The appeal with which it closes is heard amid silence almost painful.

A week of eager pastoral visiting follows. On Saturday night the official board is called to meet the pastor in his study. He tells the brethren of the burden that is upon his soul. He assures them that he has heard "a going in tops of the mulberry trees," and that a revival is at their door. Then he places each man's responsibility squarely upon him as an office-bearer of the church, and entreates each to surrender himself utterly to God. Prayer follows. And when the brethren go out tears glisten in eyes unaccustomed to weep.

On Sunday morning the Spirit is again present in power. At night the storm bursts. The place seems to be shaken by an unseen hand. The altar is thronged by Christians struggling into a richer experience. Confessions are made. Reconciliations are effected. Spiritual victories are won. And best of all, sinners press forward to seek pardon and peace.

The revival has come! No committees are needed now. No advertising. No great choir. No human schemes to awaken "interest." The Holy Ghost makes his own sensation. Salvation draws. People will go where souls are being saved. And they come here in multitudes. Some come to scoff and remain to pray. Seeking sinners pray "through." Light breaks into their souls. Experience is a verity. Testimony is certain. Joy is unbound. Every saved soul is instantly concerned about unsaved souls. Hence the converts become walking evangelists. They go from street to street and from house to house to seek their unconverted friends, and tell their experience. The great work spreads in unexpected ways—spreads over the town, and out into the regions beyond. The community is awakened, melted, rocked by the power of God. How the church rejoices! How the bells of heaven ring out!

The meeting comes to a close. *But the revival does not.* The pastor is the evangelist, and he does not take the train. How intelligently, sympathetically, zealously he handles the new recruits! No adjustment to the church building is necessary. *The people have been converted in the church,* and they feel that God's house is, to them, the dearest spot on earth. And this pastor-evangelist does not now need to win the confidence and love of the converts. He has been with them in their struggles after the new life, and they now look to him as a friend and counsellor. For weeks the revival swings on, the "extra meetings" having merged almost imperceptibly into regular ones. As individuals and in groups the pastor sets the new members at work. How his heart is cheered by their willing response to his call for service!

Six months pass. What is the net result? **ALMOST THE HUNDRED-FOLD HARVEST!**

Order "Careful Cullings for the Children." They will greatly enjoy it. Price, \$1.25.

THE COMFORT OF GOD.

(Continued from page 3)

"Nevertheless God that comforteth those that are cast down comforteth us by the coming of Titus." When Paul was hard pressed by the cast-down Devil, the Lord sent Titus to cheer up the great apostle. How many times God has used the human to send us on our way rejoicing.

"We were comforted in your comfort." The Lord can use the soul rest and satisfaction of others to help, rest, and satisfy us. He passes his good mercies from other hearts to you and me.

"They shall comfort you when ye shall see their ways and their doings." The Lord can make the good ways and good works of our natural children and our spiritual children a great solace to our souls. It cheers us not a little to behold others walking with God.

Paul says, "The God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God." Here we have comfort by the wholesale; here we have one of the big verses of the Book on the subject. Look the verse over, look at it long. Notice these thoughts, "The God of all comfort," and put the emphasis on the word all. "Who comforteth us in all our tribulations." Read this over slowly and mark every word. "Them which are in any trouble." Dwell on this little word *any*. We ought to shout hallelujah a dozen times over such divine language. Let us praise God now.

"Yea, though I walk through the valley of the shadow of death I will fear no evil for thou art with me, thy rod and thy staff they comfort me."

Our Lord will bless with his solace, as we pass out of time into eternity. But all consolation that is held up before us in the book of God, is not for everybody, regardless of their spiritual condition. No it is for God's own dear children, his saved and sanctified saints. Shall we let the Book speak to us on this vital point? The good Book says, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem. For the Lord shall comfort Zion. He shall comfort all her waste places." We need to be children of the Heavenly King if we would enjoy this mercy of God.

"And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me thine anger is turned away and thou comfortedst me." Here we are informed that it is necessary for us to be free from God's displeasure in the present tense, if we would be happy in him. If we anger or grieve our Lord, soul rest will take its flight.

Jesus says, "I will pray the Father and he shall give you another comforter that he may abide with you forever." Jesus prays that we may have the Comforter himself to abide with us forever.

Jesus says also, "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." If we ask God in Jesus' name, for the Holy Spirit he will give him to us. "Wherefore, comfort one another with these words."

The Nightingale of the Psalms.

This charming booklet by Rev. J. E. Aycock is an exposition of the 23rd Psalm. It is a fine piece of literature and an able discussion of this great Psalm. It is deep and clear thinking, beautifully expressed. It is a spiritual tonic and an intellectual quickening. The booklet contains 32 pages, neatly bound in paper, good clear print. It is well worth reading. It can be had of The Pentecostal Publishing Company, for 25 cents.

PENTECOSTAL PUBLISHING COMPANY.

Doctrine and Life.

Elmer L. Brooks.



THESE days in which we are living are in some respects very different from the days which have gone before. But these days are just like other days in that there are tendencies prevalent today which not only lead us into peril but into actual disaster. One of the most dangerous of these tendencies is that toward the condemnation of religious dogma. They tell us that these are days of transition. So they are, and so have all days been. And if these days are days of more rapid transition than others, then there is even greater need for some such stabilizing principle as established doctrine, to keep the old world from running mad.

Everywhere there is a call for simple preaching on the common concerns of life with its complicated inter-relationships. And that preacher neglects his duty who fails to preach honesty, kindness, diligence, determination, brotherly love, and righteousness of every kind. These matters have their proper place. Nor should they occupy the place properly taken by the teaching of doctrine. For we do it at our peril, if we overlook the fact that doctrine is back of action and back of life. Therefore, if you would build up righteous living, teach doctrine.

Jesus, whom we well think of as our Great Example, was the greatest teacher of doctrine that ever lived. And he taught in no apologetic manner. He declared that though the heavens and the earth pass away the words that he spoke should endure. He also considered it of very great importance that people believe his teachings. So great an importance did he attach to the believing of doctrine that as he commissioned his disciples to go forth and preach to the world, he said, "He that believeth not shall be damned." It was as harsh a statement as he ever made, and his great soul trembled in love as he made it. I quote it now in sustentation of my own statement that it does make a tremendous difference what we believe. Vital passionate belief in doctrine is the only source of that faith by which we live. It is the only power by which spiritual life is originated and sustained. It is the Rock upon which the Church of our Lord is built. We make a fatal error if we neglect the teaching of doctrine.

Vital doctrine that is of power in the earth consists not in the things that we deny. We may deny the Romish doctrine of Purgatory, the Russellite doctrine of the Second Probation, the Materialistic doctrine of Evolution, the Fatalistic doctrine of Calvinistic Predestination, and every other false doctrine that has ever been foisted on the world as truth, and still be as weak as the weakest of men. For vital powerful doctrine consists not in the things that we vehemently deny, but in the things that we earnestly and fervently believe. The man who actually believes a few positive truths about his soul and his God, and believes them intensely, has within him the elements of strength.

There are three elements co-ordinate one with the other and equally necessary in the formation of Christian character. They are, (1) doctrine; (2) prayer; (3) righteousness. I put doctrine first because in its very nature it must be first. No man would pray who did not first believe in God. And I say with but little less assurance that no man will live righteously who does not pray. Doctrines are back of life; and if the life is wrong, it is very likely that you will discover error in doctrine.

We have made a great blunder in that, too often we have dived into doctrine as an end in itself. Doctrine is not, and was never

intended to be, an end in itself. It is no mere toy created for the amusement of scholars. It is that material by which we are commissioned to establish Christian character in those hearts where sin is rampant. It is the inspiration which is necessary for the development of that Christian character when once it is established. It is the mighty engine of Christian service whereby in conjunction with the Holy Spirit we can overcome the forces of sin and evil. Doctrine is the power by which the soul lives and breathes and has its being. Therefore, let us not listen to the call for "simple preaching" to the extent that we fail to teach those doctrines which are necessary to life.

Not all theological thinking has been right thinking. Much of it has been vague and contradictory, and such as can only have proceeded from the unexplored remotenesses of some inflamed imaginations. But there is doctrine that is fundamental. There is doctrine that we can build on. There is doctrine that the churches are agreed on. The creed that we properly ascribe to the apostles is a fair summary of such doctrine.

But there are men today who are denying the Apostles' Creed. They say that parts of it are not true. Yes, I am informed of that. And I know further that it has always been so. But the foundation of God standeth sure. "Fret not thyself because of evil doers," neither deny the truth because some one calling himself a *rationalist* has arisen to teach irrational falsehood. Keep in mind the testimony of history that, some of the seemingly most brilliant men of all time have been the most radically wrong.

Upon the Rock of faith, such as can only come through vital positive doctrine, Jesus has founded his Church. Though the enemy hammer at the foundation he shall not be able to do it an injury, for he hammers upon the Rock of Ages. The very gates of hell shall not be able to prevail against that church which is true to Jesus and his teachings.

The Possibilities of Prayer.

This is a great book. It is neatly bound, has excellent clear type and contains 150 pages. It was written by that saintly and scholarly man, Rev. Edward M. Bounds, D. D., and edited by his devout friend, Rev. Homer W. Hodge. It is a rich treasury of knowledge on one of the most important subjects that can claim the attention of Christian people. Dr. Bounds spent the last years of his life in studying the Scriptures, in meditation and prayer. He was a man of deep devotion. He knew God and worshipped him. He lived in the valley of prayer. He was filled with the Spirit, and was a pattern of humility. He was a great religious teacher. He has put into this remarkable volume some of his highest and deepest thinking.

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H. C. MORRISON.

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RENEW your subscription at once so you will not miss a single issue of the paper. We shall continue to be a wide-awake, aggressive, religious weekly.



REVIVAL FIRES ARE BURNING.



BUILDING THE KINGDOM.

Greetings to The Herald Readers! Since our last report we have been continually preaching the Word. Our last message to The Herald was during the revival at Paden, Okla., where God gave us a gracious ingathering. Possibly more than fifty souls were definitely blessed at the altar, many of them high school students.

From here we started East, stopping at St. Louis with the Lighthouse Mission folk for two days. Brother Jack Linn and his wife were holding them a revival at that time. This Mission is doing a remarkable work for the Kingdom. They are touching people of all walks of life, holding services 365 days in the year. Glad to say that we will have the privilege of holding their Tabernacle meeting June 27-July 8.

Our next meeting was at Ft. Branch, Ind., in many respects a gracious meeting. The people received us with great kindness and many hearts rejoiced over new-found faith. The Methodist Church has a great future. This is Brother Williams' third year as pastor of this people. The holiness people and many others who love the Lord, and who want to know the truth, are planning to be at the Oakland City Camp Meeting.

We went from there to the Methodist Episcopal Church at Taylor Ridge, Ill., to labor with our school-mate and friend, Rev. H. W. Gillis. Brother Gillis is a graduate of Asbury College. It can only be said of him, as can be said of other Asbury graduates,—they are making good. The weather was a great handicap to us here, as the roads were practically impassable. However, the people were pleased and much good was done.

At present, we are in a city simultaneous campaign at Ashland, Ky., with another old Asburian, V. E. Fryman, as pastor. There are fourteen churches engaged in the effort for the salvation of souls. The revival fires are burning throughout this city. Brother Fryman's church is located among the laboring class of people. He is now putting on a campaign for a \$20,000. new building, but he is putting "first things first", that is, a revival that will reach not only his church, but the community. Twelve of his strong members, quite a number of the Official Board, have bowed at the altar and received the sanctifying grace, while the church in general has been edified. Up to last night, seventeen others had been reclaimed or saved. We trust this is only the beginning of a mighty sweep for God in this part of Ashland.

We believe that God is pleased to give this old country of ours a gracious revival. Let us humble ourselves and bring all the tithes into the storehouse, that God may give us such a revival that will reach the hungry multitudes. May the friends of The Herald earnestly pray for us while we labor for the souls of lost humanity.

Robert A. Young, Evangelist,

REVIVAL AT NASHVILLE, GEORGIA.

We closed Sunday night, March 25th, one of the best meetings we have held this year. Rev. W. M. Haywood is the pastor of the Methodist Church where the revival was held; he is one of the most progressive and wideawake members of the South Georgia Conference. He had made thorough preparation for the revival, and that we had a wonderful victory was due in large measure to that fact. We must begin to realize more and more that if we are to accomplish anything worth while in our revival campaigns there must be a wise, careful and prayerful preparation.

The reason so many revivals are only protracted meetings is due to the fact that the pastor and his people expect and prepare for nothing more. At Nashville, prayer services were held all over the city, preparatory to the meeting proper, and the coming of the special workers had been well advertised and the people were looking forward to a real refreshing from the Lord upon their hearts and church. We get just about what we work for and prepare for in the way of revival results.

There were many bright, definite conversions and reclamations. The oldest resident of the city, an aged-mother eighty-nine years old, was converted, baptized, and united with the church. Forty-two applied for church membership during the revival, and more will come in as a result of the meeting.

The pastor and his wife have won the hearts of the people of the city though they have been in charge of the work only a few months. We predict great things for Nashville and Methodism during the year.

Harry S. Allen,

General Evangelist, M. E. Church, South.

SPLendid MEETING—SNYDER, OKLA.

The work at Snyder is moving forward in a very satisfactory way. The Sunday School is doing the best work in its history, but we can make many improvements that are very needful in an up-to-date Sunday School. Our congregations are increasing in all of the activities of the church. We have organized a Senior Epworth League which bids fair to be one of the best in the West Oklahoma Conference. We

have some of the finest young people I have ever known. Snyder church has an agreeable and religious people. They are not of that kind that if you don't consult you insult. Whatever their pastor does in arranging and planning for some enterprise that is for the best interest of the church, they all fall right in line and think it is all right. It is certainly very fine to find a congregation like we have here.

We recently closed the best revival that has ever been held in Snyder, Dr. Andrew Johnson preacher. There was a number of conversions and accessions to the different churches. We haven't been able to ascertain the results of the meeting, but the moral atmosphere of the whole community has been changed. Many people have received new light on the Bible and new inspiration in the Christian life. Dr. Johnson maintained his reputation as a scholar, orator, Christian gentleman and a wonderful gospel preacher.

Prof. C. P. Gossett, also from Wilmore, Ky., the choir director and baritone soloist, handled the music of the meeting with great skill and effectiveness. He is not only a great gospel singer, but an all-round worker in a revival meeting.

Mr. Harry Waller, the third member in the evangelistic party, won the admiration and the hearts of all the people, especially the young people. He is one of the finest and most consecrated young men that it has been my pleasure to meet. He was an expert in the deft touching and artfully handling of the ivory keys. I never saw him surpassed as pianist. These men were the best help I have ever had in revival effort. Whoever succeeds in securing the help of this party, or any part of it, will make no mistake. I am happy in my field of labor and believe it will be one of the best years of my ministry.

J. L. Gage, Pastor.

FOURTH CAMPAIGN.

This is our first report to The Herald for the year 1923, but we are now in our fourth campaign. We opened our campaigns Jan. 21, in Equality, Ill. Bro. Lamp, the pastor, a strong and deeply consecrated man, did the preaching. After a continual bombardment against sin, in which all of the popular sins of the day were included, the meeting closed with nearly 150 professions. The church was revived in general, and we received word recently that the prayer meeting attendance now is greater than the Sunday attendance was prior to the meeting.

From Illinois we went to Wymore, Neb., to assist the Rev. D. A. McCullough in a campaign. Bro. McCullough condemned, fearlessly, the prevalent sins of the times. The Word was well sown and reaped a harvest of souls, especially, among the young people.

Our next engagement was at Snyder, Okla., where we joined Dr. Andrew Johnson in the fight there. Bro. Sage, the pastor, received the co-operation of the other pastors of the town in putting on a co-operative meeting. From the very beginning, conviction seized the people. God worked in the hearts of the church members, and they got under the burden of the meeting. The ladies organized a daily afternoon prayer meeting. The business men closed their business houses for the day services. The school of 600 students, heartily co-operated. We conducted several services in the school auditorium, and the superintendent dismissed school for the last day services. Some 150 students prayed through at the altar, besides a number of adults. A number of young people dedicated their life for service. I assisted in organizing a weekly young people's prayer meeting which began the week following the meeting. Only eternity can tell what that meeting will mean.

Bro. Gossett and I are now at Norris City, Ill., where we began Sunday evening with Bro. Prince, the pastor, preaching. The interest is good and we are praying for a spiritual landslide here. Bro. Gossett as a chorus director is unexcelled; not only is he able in that line, but he is great in altar work, and in helping souls to Christ. His heart is in his work and the Lord certainly blesses his efforts. I am young, both in the field as an evangelistic worker, and also in age, but God has wonderfully blessed me not only in giving me a talent to play, but also in working with the young people. We have some open dates for the summer months, and would be glad to give a date to those who desire the kind of work that we offer.

H. H. Waller and C. P. Gossett,

Wilmore, Ky.

ONE HUNDRED PROFESSIONS.

Closed a real meeting at Milan, Ga., last night. I go next to Dunnellon, Fla. We were with that great man, I. K. Chambers, at Milan, Ga. He knows the Lord and men. He had prayer meeting twice a day in the places of business. God gave us at least 100 professions. The public school got blessed; some of the pupils got through at the eleven o'clock service one morning and went back to the school and the teachers had to dispose with classes for about three hours, for prayer and confessions and song and praise was the order of the day. Bro. Thos. A. Spinks is leading the multitudes in song, and he does it well. I am happy in him.

F. P. McCall.

A MEETING WITH THE VOLUNTEERS OF AMERICA.

Just closed a revival with the Volunteers of America at Terre Haute, Ind. It was like we used to have thirty years ago in the country Methodist churches when they were not afraid to shout their hair down. They are a fine folk. A number came to the altar and many were blessed. The Volunteers are a great people and untiring workers. You will not hear such music and singing often; with seven stringed instruments, a piano, bass horn, the music was fine. The Paigne Sisters gave several special songs and they are extra fine. They are Terre Haute girls who have consecrated their lives to God and he is using them. D. V., I will be with the Major of Indianapolis soon. Blessings on The Herald family.

C. C. Davis.

GOOD MEETING—GOOD RESULTS.

We have just closed a fine meeting at Oquawka, Ill., with Pastor O. W. Rose. This was announced the best meeting that Oquawka has enjoyed in many years. The attendance was the largest and the results the most satisfactory. "The business men," says the Oquawka Journal, "established an unprecedented record by closing their places of business to attend the service." The worst storm of the entire winter broke in upon us the last week of the revival, and notwithstanding the fact that the meeting closed in the midst of a terrible blizzard, there were eleven at the altar at the closing service, seven of whom united with the church.

We are now with Pastor Dwight K. Sailor, Gladstone, Ill. The attendance is good and the outlook is great. Pray for us. Yours for success,

H. W. Sweeten.

CAMPAIGNING FOR GOD.

The West Indies and South America.

On Jan. 4, Rev. R. G. Finch and Rev. Chas. L. Slater sailed for a vigorous evangelistic campaign in southern waters. On Jan. 11 they reached the island of St. Kitts, where they met natives who years ago had begged them to hold meetings on this awfully neglected island. Here they were met by three missionaries of the Pilgrim Holiness Church who are stationed in the West Indies and held one service on this island. Bro. Finch writes "I found myself near weeping, then ready to yell for joy, then struck with sadness as they sang, shouted and praised God. You may ask, 'Why sadness?' Just the thought that this island has called for help ever since we first entered the West Indies in 1912 and today has perhaps less help than then, but little Bible light to help them on to God and they grasp what comes their way like a drowning man at a straw. Nineteen came to the altar and they prayed. We wonder what a ten-day campaign would produce in this city."

Their next stop was the island of Caba, D. W. I. Rev. and Mrs. J. W. Craig, the missionaries on this island, Scotch folk, formerly lived in Demarara, South America, but have been in charge of Saba over three years. They have a mountain climbing pony called "Fire-Fly" from her fiery nature and speed. They take turns riding the pony, the one walking always keeping pace, whether up or down the steep cliffs, and have broken all records in visiting the poor all over the island. They never tire of praying with the sick, rebuking sin, establishing Sunday schools, preaching and singing. Bros. Finch and Slater held meetings all over the island. At a communion service a woman in the congregation declared that she felt the presence of the Lord until she saw Jesus looking down and smiling on the whole party. It was one of those sacred hours, good to look back upon and often remember. Away off on a lonely island he came so near and blessed so sweetly that even those in the congregation had visions and thrills as he only can give.

Then songs rang out, the church was crowded, windows full and a large crowd in the yard. What a meeting! The Governor and his assistants listened as carefully and with as much interest as the saints, while the crowd scarcely moved. It was one of those times when truth goes deep and hours are needed for action. Many hands were up for prayer, but the Spirit led us to close and let the truth make hearts more hungry and desperate for salvation. We are for definite work rather than gush. Years of experience have taught us to go slow and sure and have definite seeking.

The services were beyond words to tell—crowded houses and people climbing as high as they could to see and hear. In one service eight children were dedicated. Old and young shed tears during this touching scene. A splendid church building was dedicated. The building was crowded, windows and doors were packed. God surely helped the singers, prayers and preachers make plain and clear what we stand for. The preachers and missionaries called on the Brigadier and his family. This gentleman had listened to every sermon. We knelt to pray with him, his wife and beautiful children. The mother soon began to weep and pray. This was more than her husband could stand, so he bit his thumb, then sobbed. Oh, the power of the Gospel!

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(Continued from page 1)

he is crucifying the Son of God afresh with these false teachings, is one of many of his class, and it has come to pass that many men who are not going over into Unitarianism in their faith and teaching are perfectly willing to fellowship with those who are doing so. This is to give them Godspeed, and is a grief to our Lord. No one need suppose that they can please God and have fellowship with him while they belittle Jesus Christ and undertake to rob him of his deity. Compliments count for nothing. Faith in him as a Redeemer is what God requires. It was Jesus who said, "No man cometh to the Father but by me." He didn't mean that he was simply a teacher, but he meant that he had made an atonement for men, that God had offered him up as a sacrifice for sins, that he had borne our sins in his own body on the tree, that there is none other name given in earth or among men, whereby we may be saved, save the name of Jesus.

How different the teachings of St. Paul with reference to our Lord, as contrasted with these effusive and cheap compliments of this minister. Take for instance Paul's Epistle to the Colossians, chapter 1, verses 13 to 22: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of our sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things; and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven. And you, that were sometime alienated and enemies in your minds by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight."

The reader will see that St. Paul exalts Jesus Christ, high over all. There are in this nation hundreds of thousands of Methodists who will take the statement of St. Paul with reference to our Lord instead of the cheap compliments of the apostles of the New Theology.

The Best Yet.

Rev. W. H. Fitchett is one of the brightest and most thought-provoking writers in England. He has given us a charming book, "The History of Wesley and His Century." He has just published a volume with the title, "Where Higher Criticism Fails," or a critique of the Destructive Critics. It is a very unique book. It is keen, searching, scholarly and clear cut. It has in it a flavor of humor and frequently an edge of sarcasm. It mows the gentlemen of the new theology down like a keen scythe would shave off a patch of ragweeds. It is fine reading. If I were a pastor I would see that this book got into the hands of my stewards and Sunday school teachers, if I had to make an address and take up a public collection for that purpose. No pastor should sit quietly and let the destructive critic, which is certainly a wolf in sheep's clothing, get into his flock. This book is neatly bound, contains 191 pages, good, clear type, on excellent paper, and covers the ground in a most suggestive and thorough way. The book can be had of The Pentecostal Publishing Company for \$1.25.

Faithfully yours,
H. C. MORRISON.

Don't Forget.

We wish to keep before our friends the great Convention and Commencement at Wilmore, Ky., embracing May 23-30. From the letters which are pouring into the office it seems that we shall have an unprecedented gathering at this time. Let those who contemplate attending, send us their name, indicating what time they will arrive, and how long they can remain. This will enable us to adjust the rooming facilities so as to accommodate to better advantage, the large number of visitors we are expecting.

We are to have as our distinguished guests Bishop Joseph F. Berry, of the M. E. Church, and Bishop W. N. Ainsworth, of the M. E. Church, South, the latter preaching the Baccalaureate sermon for the largest senior class we have ever graduated from Asbury College, some fifty in number. Bishop Darlington has promised to be with us part of the time, if possible. Of course, Bishop Berry will bring us a message during his stay with us.

Our readers will see from this bill of fare that we have a great program in store for our visitors and college family. Let those of our evangelists who can set aside this week, plan to be with us and let their presence and prayers unite to make this the greatest occasion we have ever had at Asbury College and Wilmore; but remember to send your name to Rev. W. L. Clark, D.D., Wilmore, Ky., stating that you expect to be with us, and for how long. In the meantime, let prayer ascend to God for the gracious outpouring of the Holy Spirit upon us at that time.

MRS. H. C. MORRISON.

They Enjoy It.

Many letters of appreciation are being received, telling of the great good that came to them from reading the life of Rev. H. C. Morrison, the founder and Editor of THE PENTECOSTAL HERALD. I would advise that parents get this thrilling life-story for their boys; in fact, it will be read with growing interest by every member of the family. The price is within reach of all, \$1.50, postpaid. Order of Pentecostal Publishing Company.

SEMI-MONTHLY SERMON.

Evangelist M. F. Ham.

WHY I BELIEVE THERE IS A GOD.

"The fool hath said in his heart, there is no God." Ps. 14:1.



HAT is a fool's statement because it is not the product of reason and is contrary to every known system of reasoning. There are four things for which they who deny the existence of God cannot account—the Universe, the Bible, the Christ and the Jew.

AS A FOOL REASONS.

While waiting in the machine shop of an automobile factory for the men to finish their lunches, having announced a noon-day talk to the men, I overheard a discussion among the men concerning belief and unbelief. One who denied the existence of a God when asked who made the universe said: "One time the entire universe was nothing but a bunch of nebular matter and it began to cool and got to revolving so fast that little particles flew off and these in turn got to revolving and finally turned into worlds and revolved into positions." He had the old discarded nebular hypothesis.

Why any man who can swallow such stuff has any difficulty in believing that the whale swallowed Jonah is too much for me. I could swallow a man myself easier than I could swallow that stuff. The man who can talk so much like an ass should not express surprise that Balaam's ass talked like a man. For it is not any more unreasonable for an ass to talk like a man, than for a man to talk like an ass.

I began my talk by repeating part of the conversation just heard, then, pointing to a bench on which rested a number of emery stones, I sought to explain their existence by saying that at one time the larger one got to revolving and that finally it flung off other stones and these in turn got to revolving. In the same fashion an automobile came into existence; a bunch of junk thrown together got to revolving and floundered around and finally an automobile was evolved.

You say, "Ham, you are a fool." I admit it, but I'm giving the argument of the brainy infidel.

And then one day I stood looking at a Mogul locomotive and listened as its intricate mechanism was explained. And of course I thought of the marvelous accident by which it happened. No doubt at one time a bunch of junk got heated up and began to cool and to revolve and then by some sort of evolutionary and spontaneous maneuvering formed itself into such a piece of machinery. The engineer said when I commented in such fashion: "Why man, you're a fool." I know I am, but I'm following the argument and the reasoning of the brainy infidel.

I showed my watch to a jeweler one day and commented upon its marvelous and delicate design. Then I spoke of the manner in which a bundle of ore got together and got to whirling around and finally evolved itself into a timepiece. And he called me a fool and insisted that intelligence and reasoning designed and made the watch. I know I was a fool but if the universe with its systems within systems and its worlds without number can just happen into existence surely it is not too much to expect a small watch to just happen. We have indulged in the folly of the fool.

REASONABLE CONCLUSION.

The automobile is the product of intelligent, thorough designing and is itself proof of the existence of a designer. I stand on the seashore and watch the water as it evaporates, is carried over the land, comes in contact with a current of cold air, is condensed

and falls as rain, watering the earth and flowing through the brooks, creeks, and rivers back to the ocean again. I ask the infidel to explain and he says, "Oh, it just happened." No, there's an intelligence back of it all.

Nature proves the existence of a God. Go out on a snowy day and examine the snowflakes with a microscope. No centerpiece was ever more beautiful in its design and structure, all of them symmetrically similar and yet no two alike. Go into the forests and examine all the leaves you will and you will find no two of them exactly alike—no two on the same tree, even. Light gives color to the herbage. Now go into an orchard and study the leaves on various trees and vines. All of them are arranged in spiral groups in such a manner that no one shades the other, and the tip of the first just reaches the stem of the last. The apple and cherry leaves are arranged in groups of five, the quince and raspberry in fours and the peach and pear in sixes. An ear of corn has always an even number of rows of grain and never an odd number. Brother, who counts all these? Surely there is an omnipotent God in it all.

In every realm of nature number and mathematical perfection play such fundamental and universal parts that the more the matter is studied the more absolute becomes the conviction that creative mind is back of it all. In the decorative coverings of animals, hair, feathers and other materials, there is mathematical accuracy in the measurement of spaces, gradation of tints and adherence to design. As harmonies in music depend upon air vibrations properly related, so blending colors have the same fixed relations in the matter of ether vibrations. There is perfect symmetrical work among the ants and the bees, and no accident can account for the 12,000 hexagonal lenses in the compound eye of the dragon-fly. Some of you little two-carat infidels would instruct the world on the origin of creation yet don't know the number of eyes a common housefly has.

There is one thermometrical average for the heat of blood in all quadrupeds and another 10 per cent higher for birds in all climates. Perfect geometric proportion exists in every phase of crystallization. The ratio by which chemical changes occur and elements combine never varies by a single atom. Not only does number reign supreme in the operation of the tiniest mechanism subject to the law of gravitation, but out into the farthest reaches of astronomical observation, and we are forced to a deeper comprehension of Isaiah's words when he says: "Who hath comprehended the dust of the earth in a measure and weighed the mountains in scales?"

A CONCLUSION.

I find that by careful application man can reproduce the automobile and the steam engine; but he cannot reproduce the smallest production of nature, a leaf or a snowflake. Man can build a printing press, a wonderful composite of intricate mechanism, but he cannot reproduce a system to bring down rain. Man can make watches without number, but he cannot reproduce the great timepiece which hangs in the heavens.

And since the design not only reveals the existence of the designer but is also proof of his skill, the design which is impossible to man must be the product of an intelligence superior to man. And as man himself must have an origin we might as well reasonably conclude that the intelligence which is responsible for man is also responsible for the creation around him. Herbert Spencer may call it infinite and eternal energy but we call it infinite, eternal, intelligent energy and power—God!

The existence of God is an inbred conviction in man. Even the heathen realize that there is a supreme power or being. As Plu-

tarch says, and he was the greatest biographer of antiquity: "If you will take the pains to travel through the world, you will find towns and cities without walls, without letters, without kings, without houses, without wealth, without money, without theaters and places of exercise; but there never was seen, nor shall be seen by man any city without temples and gods or without making use of prayers, oaths, divinations and sacrifices for the obtaining of blessings and benefits and the averting of calamities and curses. Nay, I am of the opinion that a city might better be built without any ground to fix it on than a commonwealth to be constituted altogether devoid of any religion and opinion of the gods or, being thus constituted, be preserved."

The hunger for God is as universal as the hunger for bread. The instinct for worship is universal as the instinct to eat. And it is a universal law that no creature has an instinct that is not responsive to an existing fact. When first born, the babe, the calf or the kitten instinctively seeks its nourishment. Nobody ever taught it. That instinct is responsive to the fact that the nourishment is there for it. By instinct the bird builds its nest, the bee constructs its honeycomb of marvelously accurate hexagonal cells. Nobody ever taught them. Their instinct is responsive to the fact that the nest and the cells are necessary to the rearing of their young and the storing of their food. Does it not follow that man's instinct to worship is responsive to the fact that there is a being worthy of his worship and to whom he owes worship? It is just as easy to show that no other god man ever found or devised or conceived meets the requirements of a God worthy of worship as Jehovah does. No other has the necessary attributes.

Sir Isaac Newton had a friend who like himself was a great scientist; but he was an infidel, while Newton was a devout believer, and they often locked horns over this question, though their mutual interest in science drew them much together. Newton had a skillful mechanic make him a replica of our solar system in miniature. In the center was a large gilded ball representing the sun, and revolving around this were smaller balls fixed on the ends of arms of varying lengths, representing Mercury, the Earth, Mars, Venus, Uranus, Jupiter, Saturn, etc., in their proper order. These were so geared together by cogs and belts as to move in perfect harmony by the turning of a crank. One day as Newton sat reading in his study with this mechanism on a large table near him, his infidel friend stepped in. He was scientist enough to recognize at a glance what was before him. Stepping up to it he slowly turned the crank and with undisguised admiration watched the heavenly bodies all move in their relative speed in their orbits. Standing off a few feet, he exclaimed, "My! What an exquisite thing that is! who made it?" Without looking up from his book, Newton answered, "Nobody!" Quickly turning to Newton, the infidel said: "Evidently you did not understand my question. I asked who made this thing." Looking up now, Newton solemnly assured him that nobody made it, but that the aggregation of matter so much admired had just happened to assume the form it was in. But the astonished infidel replied with some heat: "You must think I'm a fool. Of course somebody made it, and he is a genius, and I'd like to know who he is."

Laying his book aside, Newton arose and laid a hand on his friend's shoulder and said: "This thing is but a puny imitation of a much grander system whose laws you and I know, and I am not able to convince you that this mere toy is without a designer and maker; yet you profess to believe that the great original from which the design is taken has come into being without either de-

signer or maker! Now, tell me by what sort of reasoning do you reach such incongruous conclusions?" The infidel was at once convinced and became a firm believer that "Jehovah, He is the God." (2 Kings 18:39.)

Good News

By
Rev. C. H. Jack Linn
Evangelist



TRACTS THAT ATTRACT.

A minister gave a negro a tract. He asked him what he thought of it. "Oh, massa, it do my soul good. I never knew before why dey calls 'em tracks, but when I read dat little book, it track me dis way and it track me dat way; when I go out in de barn, it track me dare, and when I come back in de house, it track me dare; it track me everywhere I go. Den I know why dey calls 'em tracks."

Let us be big enough to be small enough to hand out suitable tracts. Why should we let our dignity and pride keep us from doing a work that has proved to be used of God. A soul is precious in His sight, no matter how the soul is won to Christ.

In my morning mail I received a letter which has given me a new impetus to continue the work of printing and distributing tracts. I quote herewith an extract of the letter:

"I received the Testaments and tracts and will be glad to hand them out to the unsaved. I am staying with a man here whom I led into the experience of holiness the other night. He was a great theater player, and had grown up in that kind of work. He was taken to a hospital for an operation, and while there some one gave him a tract. It referred to John 3:16, and he wondered what it said. When he returned home, he hunted up his Bible, and read the third chapter of John. He said, 'Right here is where I seek God.' And he prayed through at home, and shouted around till God put conviction on his wife. They both went to praying, and she, too, prayed through."

"He was employed in one of the large theaters in Minneapolis, getting \$65.00 to \$75.00 per week, and he never went back. He obtained a job in another place for \$19 per week. He is sure a fire-brand for the Lord. He never would have been won out of that hell-hole if some one had not given him a little tract. So I am a tract distributor from now on. When we are not in the pulpit, we can hand out messages that some one else has put in print."

May the Lord teach us the text which reads something like this: "Despise not the day of small things."

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OUR BOYS AND GIRLS

Dear Aunt Bettie: I am twelve years old, but will soon be thirteen, probably by the time this letter is printed. My birthday comes on the 26th of March. I have no animal friends, but I would certainly like to have some. We have kept both dogs and cats before. I have ten different teachers at school. My father, a Methodist minister, has taken *The Herald* for a long time. I enjoy the Boys and Girls' Page very much. I am especially interested in drawing and reading. Ofttimes when writing letters to friends I cram them full of drawings. I have a beautiful violin which my grandfather made me. It has a solid bird's-eye maple back. My name is carved on the back of the scroll, where the keys for making the strings tighter are. It has rich, mellow tones. I expect to begin taking lessons soon.

Recently our Sunday school class voted for a name. I suggested "The Live Wire Class." However, the name "Sunshine Class" was voted for by the majority. I like drawing and afterward painting Bible characters. I have painted Ruth, Esther, Moses, and Ruth and Naomi together, for my Sunday school teacher. I am starting to read the Bible through. All of the members of our Sunday school class are doing so. I have read a slightly condensed story of "Pilgrim's Progress." I have also read the books "Ben Hur," "Ivanhoe," most of "Les Misérables," many of Gene Stratton Porter's books, and a great deal of others. I am in the 7th grade at school and in the "A," or advanced class. My average in the past half year was ninety-seven. Now, here comes some advice. If it is at all possible to go to Asbury College, at Wilmore, Ky., by all means go! It is splendid! Proof: Dr. H. C. Morrison, the able editor of *The Herald*, is Asbury's president, and Mrs. H. C. Morrison, our beloved "Aunt Bettie," is the matron. My father and mother both went to this splendid Christian college and my three brothers and I expect to go there, too. I would be delighted to receive letters from boys and girls of my age and above, especially if interested in drawing. "I will say of the Lord, he is my refuge and my fortress; my God, in him will I trust!"

Dorothy Akers.

413 Sandusky St., Ashland, Ohio.

Dorothy, I remember you very well. I first met you in Sebring, Ohio, when Dr. Morrison and I held a meeting there for your father. If I were not afraid of embarrassing you and your parents, I would tell the cousins something about your fine family; suffice to say, that there is none better anywhere. I think your advice about where to attend school is good, and hope to greet many of our cousins at Asbury when they have completed their grades and high school work. Please write again, for I know the cousins will be happy to hear from you.

Aunt Bettie.

Dear Aunt Bettie: I have been reading your page and I enjoy it very much. I very seldom see a letter from this part of our good old Tennessee. Come on girls and boys, of McNairy County, don't let the other young folks get ahead of us. I walk one mile to school and study the 8th grade. I live on the farm about three miles from town. I have one sister and she is married so I am the only one at home and I am called the baby, but I am quite tall to be called baby. My birthday is March 9. Who has my birthday? I will be glad to hear from any of you. My father is attendance officer and is away from home most of the time. I am sure this will take them on surprise as they didn't know I was going to write. I am sure I have already bothered Aunt Bettie too long so hand me my boots and hat and I will go.

Pearl Barham,
Bethel Springs, Tenn., Rt. 3.

Dear Aunt Bettie: I am a little girl 8 years old. I go to school and am in the 2nd grade. My teacher's name is Miss Cora Miller. I like her fine. She is going to give a prize to the one who gets the most head-marks in spelling. I am 3 feet, 4 inches tall, weigh 45 pounds, and have light hair and blue eyes. I have four sisters and one brother.

Jettie Clodfelter.

Statesville, N. C., Rt. 1, Box 103.

Dear Aunt Bettie: Will you admit another little girl into your happy band of boys and girls? I am 11 years old and in the 5th grade. My teacher's name is Mr. James Neill. I like him fine. I have light hair, blue eyes and fair complexion, and weigh 64 pounds.

Mattie Clodfelter.

Statesville, N. C., Rt. 1, Box 103.

Dear Aunt Bettie: I hope I may join your happy band of boys and girls. I do so love the Children's Page. Papa takes *The Herald*, so I always have a chance to read it. We belong to the Methodist Church. My class in Sunday school had to learn the 3rd to 11th verse of St. Matthew. I know them all, and I think everybody should live up to them. We just got *The Herald* yesterday, and I was too sick to read it, but I read them today. Helen Opal Payne, your birthday is the same day as my mother's. I am 13 years old and in the 7th grade. My birthday is Sept. 17. If any of you have it and tell me I will write to you. I have two brothers and one sister. We all are doing God's will and hope to meet every one of the cousins and Aunt Bettie in heaven. I read so many of the cousins' letters that have no mother to watch and care for them. Well, I've never been without a mother, so don't know what it is like without one. Last summer we went to the camp meeting at St. Croix Falls. Mr. Copeland was holding the meetings, and I think that everyone that was there got a blessing. We go to Sunday school and church every Sunday we can. Some of the neighbor children go with us.

Lorena Mickelsen.

Centuria, Wis.

Dear Aunt Bettie: Will you admit another girl into your happy band of boys and girls? I go to school and am in the 6th grade. Mr. James Neill is my teacher. I like him fine. I am 4 feet, 11 inches tall, and have light brown hair and blue eyes, and have fair complexion. I was 13 years old Oct. 17.

Nola Clodfelter.

Statesville, N. C., Rt. 1, Box 103.

Dear Aunt Bettie: I have been a silent reader of *The Herald* a long time, but have never written before, so hope to see this in print. My Aunt takes the paper and I get it from her to read. I sure enjoy reading it, especially the Boys and Girls' Page. I am 5 feet, 1 inch tall, weigh 98 lbs., and have dark brown hair and eyes, and fair complexion, and was 15 years old Dec. 31.

Ethel Clodfelter.

Statesville, N. C., Rt. 1, Box 103.

Dear Aunt Bettie: Will you admit a West Virginia girl to your happy band of boys and girls? Papa takes *The Herald* and I love to read it, especially the Boys and Girls' Page. I live in the hills of West Virginia, and I love them very much. Elsie Fortney, I guess your birthday to be April 8. Stella Watson, I guess your age to be 15. Don't forget the picture if I am right. My age is between 14 and 16 years. My birthday is Feb. 29th. I would like to correspond with the one who guesses my age and the one who is as unfortunate as myself to only have a birthday every four years. I am a member of the M. E. Church, South, and go to Sunday school and preaching every Sunday I can. Mr. E. G. Helming is our pastor and I like him fine.

Thelma Rains, I can, in my imagination, picture that scene in your church. I thought your poems were fine and I think you will succeed in being a writer. Boys, if you don't speak up Aunt Bettie will have to change the name of this page to the Girls' Page. I will answer any letters if the cousins will only write.

Nellie Judy.

Cornstalk, W. Va.

Dear Aunt Bettie: How do these fine days suit you? I enjoy them. I know the cousins do. I am going to school and in the 6th grade. I have light hair and I go to church once a month and sometimes oftener. I am a Christian and belong to the Baptist Church. I live on the farm. I sure do enjoy farm life. I can go fishing. We have three horses and I love to read them.

Cortez Burks.

Cotton Valley, La.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I have your birthday, Claudine Kirkham, Aug. 19. I am 13 years old. I have brown hair and eyes. I belong to the M. E. South, Church. I will be a Freshman in High School next year. I live on the farm. I have two sisters; one is off going to High School and I go to visit her. I would like very much to hear from you, Claudine, and any of the other boys and girls.

Elizabeth Woodward.

Mt. Olivet, Ky., Rt. 1.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? Father takes *The Herald* and I enjoy reading the Boys and Girls' Page. I have blue eyes and golden hair and light complexion. My age is between 10 and 14; the one that guesses it correct I will send a card.

Margaret E. Payne.

Nicholasville, Ky.

Dear Aunt Bettie: I sure like to read the Boys and Girls' Page in *The Herald*. I go to Sunday school and to school. I am in the 6th grade. My seat-mate is Pauline Cole, and my three best chums are Inez Gaines, Zephie Johnson and Pauline Cole. I live on a 160-acre farm and have for pets a dog and cat. I will close wishing Aunt Bettie and the Cousins health and happiness.

Bulah Stephens.

Dear Aunt Bettie: How are you and the cousins? I'm just about to freeze to death. We are having some cold weather out here in old Missouri. My daddy takes *The Herald* and I sure do enjoy reading it. I go to Sunday school at New Hope most every Sunday, and to school most every day. I am in the 8th grade. H. H. Lehr is our teacher. I like him fine. I am 5 feet, 3 inches tall and weigh about 105 pounds. Have dark brown hair and black eyes, and am 15 years old. Aunt Bettie, can you or some of the cousins tell me who Melchizedec was?

Verlie Stephens.

Ellsinore, Mo.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band? Having finished reading some of the cousins' letters I thought I would write. I attend the Bethlehem Sunday school near the Yelvington camp ground. We have a large Sunday school. There are twenty in my Sunday school class. I am 12 years old.

Hazel Duncan.

Dear Aunt Bettie: I have been threatening for quite a while to risk a short note to the Boys and Girls' Page. I, like all boys, love to see my name in print. Having read some letters in the last two issues of the dear *Herald* (for it is the best paper I ever did read) I have been emboldened to make an effort—hit or miss. It has been all the more precious to my soul since March 15, 1920, when I, by faith, consecrated myself, together with all I had or ever expected to have on the altar and was made every whit clean by the atoning blood of my blessed Savior. He has been more precious to me ever since. But

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EDWARD W. STOLTZ, St. Croix Falls, Wisconsin.

I missed the treat of my life last fall in not going to Texarkana and hear Dr. Morrison preach. I would give more to hear him than any man on earth. I could write much more, but guess I had better wait and see if this comes out. If so, will write more at length next time.

H. H. Ridings.

Dear Aunt Bettie: This is my third letter to *The Herald*. I enjoy reading the Boys and Girls' Page. I am 14 years old, 5 feet, 1 inch tall, dark hair, dark brown eyes, and a little dark complexion; so you see I am a brunette. I am in the 8th grade. I intend to go through High School, and when I get out of High School go to college. I crochet and study my books, when I am not in school. How many of you cousins like to go to Sunday school?

I'll try in others to see good,
As through this world I go,
And manifest a brother's love
Alike to friend and foe;

When troubles and temptations come,
I'll try still to be cheerful,
Amid the gloom I'll brave the fight,
And not be faint or fearful.

In short, I'll try to rule myself,
Amid life's ills appalling,
And always seek the Savior's grace,
To keep myself from falling;

Whether the world applauds or hiss,
The people curse or bless,
I'll always to the wrong say, No,
And to the right say, Yes.
Emma Monroe.
Cave City, Ky., Rt. 4.

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Fallen Asleep.

CARTER.

Ira Glenn, infant son of Lonnie and Maybelle Carter, was born Nov. 15, 1920, and departed this life Jan. 4. His parents and three brothers are left to mourn his loss. He grew dearer to us each day, but God saw fit to transplant him to his garden above.

Some sweet day we'll meet up yonder, O, what rapture that will be!

In that city bright eternal,

There he'll give you back to me.

Mother.

PIERCE.

Jessie Opal Pierce was born Oct. 6, 1916. In May, 1918, before little Opal was two years old, her mother died. For about two years following her mother's death she was in the Christian home of Bro. and Sister O. C. Simpson at Vilonia, Ark. During this time dear little Opal, so bright and sweet and winsome, won the hearts of not only the members of the family, but of many relatives and friends in the community. In this home earnest effort was made to start the little feet in the right path and prayer was offered that her life might be given to the Master's service and that her unsaved father might be brought to Christ. And can we say that he who is faithful to listen to the cries of his own, has not answered these earnest petitions in taking this sweet, little darling out of a world of wretchedness and sin to that Beautiful Home where there is no sin?

The Good Shepherd gathered this little lamb to his arms Jan. 24, 1923.

Mrs. J. E. Gray.

GETHSEMANE.

Peter's Story.

'Twas midnight, and the sleeping world

Was wrapt in deepest gloom,
Ere with our Master, Christ the Lord,
We left the supper room.

Our feet passed over Kedron brook,
And up the pathway d'm,
Among the aged olive trees
Where oft we'd fol'owed Him.

'Twas dark, and but a lonely star
Shown dimly in the sky.
And through the branches overhead
The night-winds seemed to sigh.

We all knelt down. We must have slept,
While just a step away,
Our Lord his lonely vigil kept
In bitter agony.

"Could ye not watch with me one hour?"

Our Savior asked in vain;
For though our hearts were sore with grief
We fell asleep again.

Then suddenly, we heard a groan
Of bitter agony;
As visions of a lonely cross
The Savior seemed to see.

Great drops of blood ran down His face;

As from God's only Son
We hear these words submissive,
meek,
"Thy will, not mine be done."

"I'll drink the cup thou gave'st me,"
And angels hov'ring near,
Bend low in tender sympathy
His fainting heart to cheer.

Why did the Savior suffer thus
In dark Gethsemane?
It was to save a sinning world;
It was, my friend, for thee.

Alice Evans.

What shall we do to keep the children at home? Buy an interesting book for every child every week. But you say, I can't afford it. Try buying less clothes, less pleasure, less other things, and more good books, and you will find that you will soon have home staying, book loving, well informed children. Try it.

MATERIAL FOR A SPECIAL SERMON.

Pastors who wish to preach on "Girls and Their Perils" can obtain valuable material by writing to the American Civic Reform Union, 501-4 Caxton Bldg., Cleveland, Ohio. This data consists of facts, figures, and illustrative incidents, based on first hand experiences in dealing with unfortunate girls. Rev. A. S. Gregg, the superintendent, says this special sermon material will be sent without charge to any pastor, evangelist, or public speaker on request.

BE YE SEPARATE.

We are commanded in the Bible to separate ourselves from the worldly and godless. It is sad indeed, that church members cannot be told from the world. The Church of God is used for amusements and all kinds of social gatherings, consequently the prayer meeting is not well attended, and the services of the sanctuary are conspicuous for the vacant seats.

There are many preachers who seem not to be burdened when souls are not born into the Kingdom of God. Big salaries, fine parsonages, and a splendid car to ride in seem to be the objectives of a great number of our ministers. Pastors and people seem to have forgotten that the mission of the Church is to seek the lost sheep on the mountains of sin; now it is "entertain, entertain, entertain" until young people and old are not satisfied if they are not running to something to entertain.

There are many in the pulpit who are there as a chosen profession rather than a Divine call. They bring the Bible down to suit the whims of the hearers instead of declaring the whole counsel of God. May God speed the time when there will be a great awakening for souls and the love of the Bible.

Yours for the salvation of souls,
J. H. Hoffpauir.

What problems have you to consider in this life, upon which so much is involved as a proper solution of the "sin question?" It is scripturally, logically, and reasonably solved in "MUST WE SIN?" by Howard W. Sweeten. Order now. Postpaid, \$1.25.

HAS HE ANYTHING IN YOUR LIFE?

He was cast out of heaven because of sin (Luke 10:8).

For disturbance he had caused therein. He was the author of the fall (Gen. 3:6, 14, 24)

He planned that he would have us all. Christ was tempted by this old Satan of blunders, (Matt. 4:3-10)

Who perverts the scripture (Matt. 4:6) and works lying wonders, (2 Thess. 2:9)

He assumes the form of an angel of light (2 Cor. 11:14)

To turn you and me from the path of right.

The devil is a murderer, the father of lies (John 8:44)

We are not ignorant, (2 Cor. 2:11) no excuse for blind eyes. (2 Cor. 4:4).

He plans and schemes, and at our ruin smiles,

Do we love him? yet we are by him beguiled.

He is our adversary, are you in his power (1 Pet. 5:8).

Can you let it be so from this very hour?

Resist him dear folk, and he will have no power (James 4:7)

Like a roaring lion is seeking whom he may devour.

We cannot enter heaven with our sins, Satan says yes, and tries by this to win;

God banished the rebellious angels from above,

And made heaven a place of harmony and love.

God has ordained this awful thing shall ne'er arise

For no more sin shall ever pass the skies;

Holy, Holy, Holy, God the message brings

Turn your back on Satan, and a new life begin.

For there is our Savior, he will freely forgive.

He suffered upon the cross that you might live.

He loves you, and you know it well, Which will you choose—heaven or hell?

Mrs. J. A. Walrath.

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N. B.—Rev. Jack Linn is the author of Good News Column which has run for years in The Herald.

THE BACKBONE OF THE BIBLE!

What Is It? The WAY OF LIFE. Paul said, "I persecuted THIS WAY"—the way of LIFE IN JESUS. Evangelist Richard W. Lewis, D.D., has taken Paul's words for the title of a new book, "THIS WAY," which is being sold all over the U. S. It tells HOW to GET into "this way"; How to STAY in "this way"; and How to LEAD others into "this way." One of the world's greatest evangelists, Dr. Biederwolf, says: "By far the most complete thing of its kind in existence, so far as I know." Rev. Dr. Geo. Hurst, Chicago, says, "Last evening I sat down and read the book through, and to say I was delighted with it is to express it mildly." Rev. Dr. Sam'l. T. Wilson, President, Maryville College, says, "Your book, 'This Way,' is a very valuable one. . . . It certainly will be very useful to all who employ it." Rev. Dr. Gillingham, Maryville College, says, "I have never seen a more thorough analysis of the subject, nor a more attractive arrangement of material."

This book is being used in several States as a text-book in Bible study classes, as well as by individual students who would be soul-winners.

Price, 40 cents postpaid.

Address Pentecostal Publishing Co., 523 So. First St., Louisville, Ky.

Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson IV.—April 22, 1923.

Subject.—Moses, Liberator and Lawgiver. Exodus 14:10, 13-22.

Golden Text.—Fear ye not, stand still, and see the salvation of the Lord. Exodus 14:13.

Time.—About B. C. 1500.

Place.—Egypt and the Red Sea.

Introduction.—In studying the Old Testament characters appointed us for the present quarter, we shall have to take a much broader view than the texts given us, or we shall lose sight of the purpose of the work. But this is true in studying almost any passage of Scripture, the context being usually the best commentary on the text, just as the deeds of one's life must be understood in the light of his living.

Moses started well; for his parents, Amram and Jochebed, were God-fearing people. Some tell us that there is nothing much in heredity; but a good stock farm will prove the folly of their teaching. Good stock will produce good stock; and bad stock will produce bad stock. Of course, environment means much in one's life. Moses had both good stock and good environment, backed up by Jehovah who saw that he was a fit child and selected him for the accomplishment of great ends; for it was not an accident that he was saved from death at the brink of the river Nile; nor was it an accident that he was placed in the hands of his mother to be trained for life's work. Right well did she do her God-assigned task in the few years that the boy played about her feet. So thoroughly was Moses grounded in the worship of Jehovah and the tenets of the Jewish religion that Egyptian culture and the worldly society of the royal household failed to shake his faith. Would God that some of us could do our work as well in this our day. But we would not give all the credit to Jochebed. No doubt Amram, when he came home from his day's toil at making brick for Pharaoh, used the evening hours instructing his children, Aaron, Moses and Miriam, in the verities of the religion that had come to him through Abraham, the father of his race; for this was the duty of every Jewish father.

We call this a young man's age; but we are pushing many into places of responsibility too soon. It took eighty years to prepare Moses to do the work of forty years, and then he was hardly ready to begin. Green timber will do for small jobs, but big jobs call for well seasoned oak. We shall not understand those first eighty years of the life of Moses, if we lose sight of the hand of Jehovah in the building of his rugged character. In a large sense one builds himself; but the work is but poorly done, unless God superintends the laying of every stone in the structure. He must test the foundations, plumb the walls and place the capstone, or the edifice will not stand the cyclones and earthquakes of life. Forty years tending sheep was great schooling for him who was to spend the next forty years as the shepherd of Jehovah's people during their sojourn in the wilderness. During those years of watching sheep he

had become acquainted with the Almighty One, without which he would have been a failure; and it may be added, that no one is fit for responsible office among men until he knows God.

The Lesson Proper.—Look backward just a bit at the battle between Jehovah and Pharaoh before the latter would let Israel go. Some cannot understand why God hardened the heart of the king; but the lesson seems plain enough. It is an awful thing for a soul to cross the dead-line. God's mercy is boundless; but men sometimes reach the place at which they neither will nor can accept its overtures—a place where mercy turns to vengeance, where they are hardened more deeply still and God uses them merely as tools. It is a terrible thing to provoke the Almighty to wrath; for he is a "consuming fire." It was at this point that Pharaoh and his hosts met their doom. They wanted nothing to do with Jehovah, and he used them as an object lesson for all generations. Some folk have very silly notions about the way God dealt with sinners in Old Testament times. They forget that he is God. But it is well to remember that he is the same uncompromising God today that he was then. We may not always be able to see His hand in it, but He deals with sinners just as severely now as He did with Pharaoh and his people.

Some years ago I was on board a steamer on the Red Sea, and when we reached a certain place the Captain called me to his side and pointed out what is supposed to be the spot where the Israelites crossed on dry ground. Imagination was busy in a moment picturing the scenes of by-gone years. There was the valley with its steep hill on each side. Israel was at the water's edge, and the Egyptians in their rear, while the heavy cloud hung between the two hosts, giving light to the Israelites, but throwing a shadow of darkness over the Egyptians. Moses stood again on the shore with his enchanting staff in hand, and the waters rolled back in two great walls, leaving the ocean-bed dry land. It was great to see Jehovah's army march through to safety, while Pharaoh and his army marched to ruin beneath the engulfing waves. Do I like to see his sinners perish? No; but when God drowns a gang of reprobates, my heart always says: AMEN! If I mistake not, I have always been in favor of the under dog in a fight. For years the Egyptians had oppressed the Jews without mercy; and now they are trying to checkmate the Almighty, in order to wrench them out of His delivering hand. Poor things! they are frightened almost to death as they see the Egyptians marching down upon them. Not yet had they learned of Jehovah's might; but Moses cried: "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. For the Lord shall fight for you, and ye shall hold your peace."

There is a fine lesson in the 15th

verse. "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." When God speaks, it is ours to go. There was a great victory lost at Kadesh-Barnea because the people would not believe God and cross over into Canaan; but that was not all of it; for it was followed by forty years of failure and wandering in the wilderness. Lost opportunities are sad things, seeing that they never come back. The good Quaker was right when he said that he was passing through this world but one time, and if there were any good thing that he could do for any one, to please let him know at once, for he never expected to come back this way again. We have bidden our yesterdays farewell for ever. We may "go forward" to our tomorrows.

In verse 18 we see a silver lining to the cloud of Jehovah's wrath that broke over Pharaoh and the men who followed him. God would use the reprobate king and his army to warn the people who were left behind: "And the Egyptians shall know that I am the Lord, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen." That was one lesson; but there was another that came in the shape of a tremendous warning to the Israelites; albeit they did not take it to heart very much; for they sinned against God terribly before they had gone very far from Egypt. Men are slow students in God's school.

Soon the fearful catastrophe was ended. Pharaoh and his host were in the depths of the sea, and Moses and his beloved people stood on the eastern shore, having their hearts filled with unspeakable joy. Moses burst into a song of rapture; and when he had finished Miriam took up the strain. That summer afternoon while our good ship was plowing her way over the very spot where the Egyptians went to their death, and I was wondering if there might not be some of the gold rings and bracelets lying at the bottom, in my imagination I could almost hear the shouting and the singing of the hosts of Israel.

Have you read, "Who is the beast of Revelation?" It is very informing. Price \$1.25.

EXCERPTS FROM LETTERS.

I am a C. M. preacher and have taken The Herald for several years. I think it is the best paper I ever read. I want to build up the cause of Christ by doing missionary work and helping in Sunday School's. If there are those who know of an opening for me, address, Rev. J. A. Stevens, Nacogdoches, Texas, Rt 3. Box 27.

Mrs. R. L. Metcalfe, Bomont, W. Va., says: "I was raised to believe that no one could be sanctified in this life, but since marrying a Methodist preacher and moving on a circuit I became dissatisfied with my spiritual condition. I went up-stairs to an old unfurnished room and noticed some old papers and decided to look them over. While doing so, I noticed The Pentecostal Herald, yellow from age. I read down to the word 'sanctification' and then in disgust, threw it aside, but could not forget it. After three weeks I crept back to the room and read The Herald through. I asked my husband to subscribe for it, which he did, and can testify to

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For information write the director, Professor F. H. Larabee, Wilmore, Ky.

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sanctification and that old paper was the cause of it all.

I am telling the people to subscribe for The Herald, for it is the greatest paper I ever saw."

Mrs. G. M. Liston: "My mother has gone to her heavenly home, being 90 years old. My husband was in an auto wreck and nine bones were broken, the left lung punctured, but God spared his life. God gave me grace to go through with this shock, and I want to be faithful until he bids me come up higher. It pays to serve Jesus."

Rev. J. Allen Webb: "We look forward each week to the coming of The Herald to my desk. It usually reaches us Saturday and we read it in order to 'tank up' for Sunday. I love its clear notes of the teachings of holiness and pray that its Editor may be spared many years to preach and write the gospel of Christ, and that my 'Aunt Bettie' may live to bless many lives as she blessed mine almost a quarter of a century ago."

"The Danger Signal" is the result of much study. The author ransacked about 100 libraries in its preparation. No wonder Rev. Silas C. Swallow, one-time nominee for President, said, "It ought to sell a million." Price, \$1.50.

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PASSED IT ON.

I have just read the Biographical sketch of Henry Clay Morrison, D. D. by C. F. Wimberly, B. A., D. D., and think it one of the most interesting books I have ever read. It contains lessons that point the reader to a holier life, and impresses deeply, the mind of the reader, that he is a man called of God to preach the true gospel to the world. I am passing the book to others to read.

Mrs. C. V. Young.

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We have four beautiful songs on one leaflet. "Choice Songs No. I," including "That City O'er the Sea" and "Hidden," only 10c. Then in "Choice Songs No. II" are "He will make all right some day," "Hallelujah, we shall shine," "Words that we did not say," etc., 25c. And the great patriotic sheet song, "The U. S. A. For Me," 25c. The entire lot for 45c. Order today. People greatly enjoy these splendid songs.

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NOTES AND PERSONALS.

The Ham Evangelistic Party has recently closed a very successful campaign in Henryetta, Okla., and are in a meeting in Fayetteville, N. C., in a union campaign. The great tabernacle seating 4000 was inadequate to seat the throngs who wanted to hear the gospel.

Mr. Milton Thomas, of Asbury College, Wilmore, Ky., an evangelistic singer, and preacher, in company with Rev. and Mrs. P. G. Gates, will be open for summer revivals.

Evangelist W. A. Vandersall, now in meetings in Billings, Mont., is open for dates for camp meetings during the summer. He has a good tent 40 x 60 that he can use. He will accept calls with or without singer. Address him, Findlay, O.

Mr. Leonard Saxon, soloist and chorister, who has been accompanying Rev. George Bennard for some time, desires to get in touch with pastors or evangelists who need the services of a trained man. He has open dates after April 8. He may be reached at 544 E. 34th St., Chicago, Ill.

Rev. E. O. Rice closed a meeting at Aitkin, Minn., resulting in about 60 witnessing to having been definitely blessed.

Mr. Robert Smith has recently held a good meeting near Karnack, Ill., in which 73 knelt at the altar and found victory. Bro. Smith is a laymen, but is burdened for the lost.

Rev. J. P. Gardner has assisted Rev. W. F. Atkins in a meeting at Clay City, Ill. The meeting continued for three weeks and resulted in 12 conversions and one sanctification; five united with the Methodist Church. An Epworth League of 14 members was organized.

Otis W. Spinks, Gospel Song Leader, and Royal M. Baldwin, Pianist, students of Asbury College, Wilmore, Ky., are offering their services in revival work for the summer, either together, or separately. Mr. Spinks has had sufficient experience to guarantee his ability as a real live singer. Mr. Baldwin has had a number of years experience in both church and evangelistic playing. Any evangelist needing assistance, write to the above address.

Thomas L. Gray, of Minerva, Ohio is an earnest Christian worker saved from the uttermost, and is commended by the Carrollton Tabernacle brethren. He is open for evangelistic calls and will do earnest work.

G. W. Ridout.

Annual camp meeting of the Laymen's Holiness Association will be held June 20, to July 4, 1923, at Camp Beulah, Pleasant Ridge, Wis.

Workers: Rev. Preston Kennedy, Rev. C. S. Driskell, Emmett Frost and wife, and Mrs. C. S. Driskell in charge of the music. Nearest Railroad Stations, Richland Center, and Viola, Wis. Meals and tents furnished on the ground at a reasonable rate.

Post office address for meeting will be Viola, Wis. Any one desiring information write to John J. Armstrong, Sec. Gillingham, Wis.

RAISING GIRLS.

O. L. Fish.

What can a mere man know about raising girls? I know at one time my mother was a girl, and that she was superior in character and morality to some I know now, or else she changed a lot in later life. If Lincoln could say, "All that I am or ever hope to be I owe to my angel mother" surely no question can be of greater importance to America than how to produce superior girls as mothers for the next generation.

Of course our girls today are superior in many respects to former generations. They have greater advantages for learning, less hardships to endure, and more time for the proper development of themselves, physically and morally. For all this we are truly thankful, yet as the Master said to the rich young ruler, "One thing thou lackest," even so it is with our girls. Many of them have followed too exclusively the fashions of Paris and have entirely neglected to read the cautions contained in their Bible. Mark 10:12. In this respect at least my mother was superior to many present day mothers and gave her boy a heritage for which he must always be thankful.

Then too, since America has become the richest of nations, we should remember not only the fate of the rich young ruler referred to before, but also the lines of Goldsmith "Ill fares that land to hastening it's a prey where wealth accumulates and men decay." If the increase of wealth and the decrease of morality and modesty could cause the fall of Rome, Greece and Babylon, are we not, as a Nation, in greater danger now than when Washington's barefoot men wintered at Valley Forge?

In a democracy the majority rules or in other words, "Might makes right," so we must look now to the cities for leadership because they possess the majority both in population and influence. Is their influence elevating to the mass of their population or not? Do their morals compare favorably with the sturdy pioneers who settled this country? Have we a majority of girls like the mother of Lincoln and Garfield or do they prefer to imitate Cleopatra and Delilah? The answer to these questions will determine the future of this nation, for so it ever has been and so it must be yet.

No, I am not a pessimist, I much prefer the outer circle of a doughnut to the hole in the center, yet we cannot eat our cake and have it too, neither can we lose the character and principles which made our country great and expect our greatness to continue.

Human nature is still the same everywhere and children are apt imitators. Therefore let us begin our lesson at once and teach it in our homes and help our girls to see "that all is not gold that glitters," but that "virtue hath her own reward," as the mothers of our greatest men have known and taught their sons.

Be sure to use "Victorious Songs Enlarged" in your revival. It is hard to beat. Price 25c, 100 for \$22.00.

Mrs. Virgie Kidwell, Chillicothe, Tex., can use old clothing for poor children, should there be those among our readers who have garments they can spare.

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TAKE ME IN.

I seek dear Lord thy loving breast
On which to rest my weary form
For the way is rough and steep and long,

O'er which my faltering steps have come.

My feet are bruised by stone and thorn,

My heart is crush't with griefs untold,

Yet even to thy cross I cling,
And on my upward way I hold.

The winds beat fiercely on my head,
The tempest roars with wildest din,

I seek a sure and safe retreat,
Reach out thine arms and take me in.

Reach out thine arms and take me in,
In from my cares, in from my tears,

In from the things, that pierce my soul,

For in thine arms there are no fears.

Reach out thine arms and take me in,
Fold close, 'til the night is past,

And when the morn breaks through the clouds,
Face to face I'll see thee at last.

Mrs. Nellie M. Haist.

EVANGELISTS' SLATES

ADAMS, E. T.
Winchester, Ky., April 2 to 15 or 22.
Sardis, Ky., April 22-May 6 or 13.
Open date, April 22-May 6.
Open date, May 6-27.
Florence, Ky., June 3-17.
Falmouth, Ky., June 17-July 1.
Mt. Olivet, Ky., July 2-15 or 22.
Home address, Wilmore, Ky.

ALLEN, HARRY S.
Buford, Ga., April 1-16.
Augusta, Ga., April 22-May 6.
Vacant date, May 13-July 1.
Vidette, Ga., July 1-15.
Winters, Tex., May 13-June 3.
Pooler, Ga., July 15-25.
Open date, June 3-30.
Macon, Ga., Sept. 9-30.
Home address, 810 American Blvd., Macon, Ga.

AYCOCK, JARRETTE.
Ashtabula, Ohio, April 11-22.
Galesburg, Ill., April 22-May 13.
Milltown, Ind., May 16-27.
Home address, Atwood, Okla.

BAKER, M. E.
Open date after April 1.
Home address, 911 W. 28th St., Indianapolis, Ind.

BANNING, EDNA M.
Wabash, Ind., April 1-29.
Home address, 1430 Holmes Ave., Indianapolis, Ind.

BENARD, GEORGE.
Prover, Iowa, April 12-29.
Little Valley, N. Y., May 2-20.
Plainview, Neb., May 23-June 10.
Hazen, N. D., June 14-24.
Okanogan, Wash., July 1-15.
Ferndale, Wash., July 19-29.
South Tacoma, Wash., Aug. 3-12.
Batesville, Ark., Aug. 19-Sept. 2.
Hermosa Beach, Cal., Sept. 7-30.
Home address, Hermosa Beach, Cal.

BENJAMIN, F. H.
(Song Evangelist)
Open dates March and April.
Home address, Williams, Ind.

BROWN, C. C.
Oblong, Ill., May 4-27.
Cincinnati, O., June 1-10.
Denton, Md., July 27-Aug. 25.
Home address, Kingswood, Ky.

CAIN, W. R.
Battle Creek, Mich., April 4-29.
Bartlesville, Okla., May 6-27.

CAFFRAY, WILLIAM MILLER, GLADYS.
Everett, Wash., April 8-22.
Home address, 1754 Washington Blvd., Chicago, Ill.

CALLIS-GRENFELL PARTY.
Middlesboro, Ky., April 8-22.
Maryville, Tenn., April 25-May 12.
Home address, Box 203, Wilmore, Ky.

CLARKE, C. S.
Vici, Okla., April 8-22.
Oakwood, Okla., April 23-May 6.
Address, 310 N. Broad, Guthrie, Okla.

CLARK, A. S.
Latham, Kan., March 27-April 18.
Open date from April 15-August 1.
Hallsville, Tex., (Camp) Aug. 8-19.
Canton, Okla., (camp) Aug. 22-Sept. 2.
Home address, Winfield, Kan.

COLLIER, J. A. AND SCOTT, PAUL C.
Sebree, Ky., April 5-25.
Florence, Ala., April 29-May 13.
Open date, June 1-15.
Water Valley, Ky., July 1-15.
Address, 1917 Cephus Ave., Nashville, Tenn.

COPELAND, H. E.
Chicago, Ill., March 27-April 22.

CONLEY, PROF. C. O.
(Song Leader)
Washington, Ky., April 15-29.
Open date, May.
Home address, 284 E. York St., Akron, O.

CON, F. W.
Cedar Rapids, Iowa, March 30-April 15.
Indianapolis, Ind., Aug. 2-8.
Millersburg, Ohio, Aug. 9-19.
June, July and last 10 days in August open dates.
Home address, Lisbon, Ohio.

DAVIS, A. E.
Bartlesville, Okla., April 2-22.
Open date, April 23-May 19.
Depew, Okla., May 20-June 10.
Home address, 1205 West 30th St., Oklahoma City, Okla.

DUNAWAY, C. M.
Greenville, N. C., April 4-22.
Hattiesburg, Miss., April 29-May 13.
Montgomery, Ala., May 14-30.
Pineville, Ky., June 3-24.
Akron, Ohio, June 28-July 8.
Decatur, Ga., July 10-18.
Wilmore, Ky., July 19-30.
Conneautville, Pa., Aug. 2-12.
Toronto, Ohio, (camp) Aug. 16-27.

DUVALL, T. H.
Columbus, Ohio, March 24-April 15.
Farmington, Ill., May 15-June 12.
Home address, 1443 Grand Ave., Terre Haute, Ind.

EDEN, T. F. AND ETHEL.
Greenville, N. C., April 4-22.

Hattiesburg, Miss., April 29-May 13.
Home address, Audubon, N. J.

EDWARDS, C. E.
Lake Charles, La., April 2-15.
Open date, April 15-June 2.
Sealy, Texas, June 3-17.
Home address, Barlow, Ky.

ELSNER, THEO. AND WIFE.
Binghamton, N. Y., April 1-15.
Pittsburgh, Pa., April 22-May 6.

ELLIS, G. EDWIN.
Latham, Kan., April 1-15.
Open date, April 15-May 1.
Home address, University Park, Iowa.

ELLIOTT, P. F.
Pasadena, Cal., (camp) May 25-June 4.
Whittier, Cal., (camp) June 8-17.
Allentown, Pa., (camp) June 29-July 8.
Dayton, Ohio, (camp) Aug. 3-13.
Owasso, Mich., (camp) Aug. 24-Sept. 2.

FEW, DR. B. A.
Fouke, Ark., April 13-22.
Hughes, Ark., April 27-May 13.
Sugden, Okla., May 18-29.
Jasper, Ark., June 3-17.
Home address, Little Rock, Ark.

FIGG, S. C.
Pine Village, April 15-May 6.
Sidell, Ill., May 20-June 3.
St. Francisville, Ill., June 10-July 1.
Birds, Ill., July 29-Aug. 19.
Home address, 2506 W. Oak St., Louisville, Ky.

FLANERY, B. T.
Florence, Colo., April 3-22.
Clam Falls, Wis., April 25-June 8.
Home address, Clam Falls, Wis., Rt. 2.

FLEMING, BONA.
Racine, Wis., April 8-22.
Greensboro, N. C., May 18-27.
Cincinnati, Ohio, June 1-9.
Chicago, Ill., June 10-24.
Berwyn, Neb., June 25-July 8.
Arcanum, Ohio, July 9-22.
Peoli, Ohio, July 23-Aug. 12.
Freeport, Mich., Aug. 17-27.

FOUNTAIN AND KENT.
Trenton, Mo., April 1-15.
Open date, April 18-30.
Rothville, Mo., May 1-31.
Home address, Green City, Mo.

FUGETT, C. B.
French Lick, Ind., April 1-15.
Roanoke, Va., April 20-29.
Ninevah, Ohio, May 6-20.
Murry City, Ohio, June 13-24.
Felicity, Ohio, July 19-29.
Brown Co., Ind., (camp) Aug. 1-12.
Foster, Ky., (camp) Aug. 15-26.
Home address, 142 Newman St., Ashland, Ky.

GAAR, J. E.
Meridian, Miss., April 5-15.
Home address, Olivet, Ill.

GLASCOCK, J. L.
Ava, Mo., June 10-24.
Scottsville, Tex., July 26-Aug. 5.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GOSSETT AND WALLER.
(Gossett, singer, Waller, pianist)
Litchfield, Ky., April 4-22.

GOUTHEY, A. P.
Indianapolis, Ind., April.
Hamlin, Tex., May.
University Park, Iowa, June 1-10.
Lincoln, Neb., June 15-24.
St. Johns, N. B., Canada, June 29-July 8.
Eldorado, Ill., August 3-12.
Ramsey, Ind., August 17-26.
Central, S. C., Aug. 31-Sept. 9.

GREEN, JIM.
Smithfield, N. C., April 1-15.
Connelley's Springs, N. C., Aug. 1-12.

GRIFFITH, REBECCA BELLE.
Open date after June 10.
Home address, 814 S. Fourth St., Hamilton, Ohio.

GRISWOLD, RALPH S.
Kinde, Mich., April 8-22.
Gray, Ky., May 1-15.
Elkton, Mich., (camp) June 1-17.
Gray, Ky., (camp) July 4-15.
Home address, Pennebog, Mich.

GUINN, H. M., EVANGELISTIC PARTY.
Clifton, Tenn., April 1-16.
Open dates after April 16.
Home address, Lawrenceburg, Tenn.

HAM-RAMSAY EVANGELISTIC PARTY.
Fayetteville, N. C., April.
Houston, Texas, May-June.
Morehead City, N. C., July.
Albany, Ala., September-October.
Bristow, Okla., November-December.
Athens, Ala., October-November.
Permanent address, Evangelist M. F. Ham, Anchorage, Ky.

HARBIN, WALTER G.
Rockwood, Tenn., March 25-April 8.
Orange, Tex., April 15-22.
Home address, Center Point, Tex.

HARRIS, JACOB M.
Some open time in 1923.
Permanent address, 1311 S. Kedzie Ave., Chicago, Ill.

HEWSON, JOHN E.
Open date, April 8-July 17.
Delanco, N. J., (camp) June 22-July 4.
Old Orchard, Maine, July 6-15.

Open date, July 20-30.
Hartselle, Ala., August 2-12.
Kearney, Neb., Aug. 16-26.
Lacona, Iowa, Aug. 28-Sept. 9.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HOLLENBACK, URAL.
Hot Springs, Ark., April 6-22.
Home address, Greenfield, Ind.

HOLLENBACK, ROY L.
Open date, May.
Frankfort, Ky., June 1-25.
Open date, June 29-July 12.
Hannibal, Mo., August 17-26.

HOBBS, E. O.
Mt. Sterling, Ky., June 10-24.
Chandler, N. D., June 28-July 8.
Crowley, La., July 13-22.
Center Point, Ark., Aug. 17-26.
Campbellsville, Ky., Aug. 30-Sept. 9.
Simpsonville, S. C., Sept. or Oct.
Home address, 2503 Cornelia Court, Louisville, Ky.

HORSLEY, OTTO.
West Liberty, Ill., April 8-25.
Home address, 801 W. Logan St., Marion, Illinois.

HUFF, WM. H.
Grants Pass, Ore., March 26-April 15.
Eugene, Ore., April 17-29.
Deer Creek, Okla., May 11-20.
Arlington, Texas, May 23-27.
Kokomo, Ind., June 1-10.
Charleston, W. Va., June 12-24.
Mitchell, S. D., June 29-July 8.
Eldorado, Kan., July 13-22.
Eaton Rapids, Mich., July 26-31.
Romeo, Mich., August 4-12.
Alexandria, Ind., August 15-20.
Gaines, Mich., Aug. 25-Sept. 2.

HUNT, JOHN J.
Milville, N. J., April 18-25.
Marksboro, N. J., April 27-May 6.
Hopkinsville, Mich., Aug. 16-26.
Home address, Media, Pa., Rt. 8.

HUSTON, R. D.
Leeco, Ky., April 8-22 or 29.
Open date, May 6-20.
Sadieville, Ky., May 28-June 10.
Cynthiana, Ky., June 11-24.
Open date, July 1-22.
Macksville, Ky., July 29-Aug. 12.
Home address, Bloomfield, Ky.

KELLEY, EDWARD R.
Cypress, Cal., April 1-15.

KENNEDY, PRESTON.
Schenectady, N. Y., April 11-29.

KENNEDY, R. J. AND WIFE.
(Song Evangelists)
Blossom, Tex., April 2-17.
Celina, Tex., April 18-May 6.

KIEFER, R. J.
Barberton, Ohio, April 22-May 13.
Home address, 1515 Cleveland Ave., Columbus, Ohio.

LAMANCE, W. N.
Mattoon, Ill., March 25-April 17.
Willoughby, Ohio, April 17-May 12.

LINN, JACK AND WIFE.
Open date, March, April and May.
Montevideo, Minn., (camp) June 1-10.
Jamestown, N. D., June 13-24.
Chandler, N. D., (camp) June 29-July 8.
Jamestown, N. D., July 12-22.
Stoughton, Wis., July 29-Aug. 12.
Normal, Ill., (camp) Aug. 17-26.
Home address, Oregon, Wis.

LINDLEY, PAUL B.
Mooresville, Ind., April 15-29.
Home address, 318 S. Ogden Ave., Columbus, Ohio.

LITTELL, V. W. AND MARGARET.
Ft. Scott, Kan., March 29-April 15.
Dodge City, Kan., April 19-May 6.
Open date, May 10-27.
Home address, 700 Elk St., Beatrice, Neb.

LOVELESS, W. W.
Ashland, Ohio, March 30-April 22.
Dayton, Ohio, May 2-6.
Mt. Vernon, O., May 10-27.
Lock, O., May 28-June 10.
Home address, London, Ohio.

LUDWIG, THEODORE.
Chadron, Neb., March 28-April 15.
Kenesaw, Neb., April 18-May 6.
Home address, 4010a, No. Grand Ave., St. Louis, Mo.

MAITLAND, T. F.
Maitland Valley, Kan., April 15-May 6.

McBRIDE, J. B.
Xenia, Ohio, April 1-22.
Science Hill, Ky., April 27-May 13.
Greensboro, N. C., (camp) May 18-27.
Pasadena, Cal., June 1-18.
Upland, Ind., June 20-25.
Akron, Ohio, (camp) June 28-July 8.
Maplewood, Mo., July 13-29.
Sherman, Ill., Aug. 2-12.
Normal, Ill., (camp) Aug. 17-27.

McCLINTOCK, J. B.
Dupont, Ind., April 8-22.
Hinton, Ky., April 29-May 13.
Layton's Chapel, Ky., May 20-June 3.
Robert's Chapel, Ky., June 10-24.
Pleasant View, Ky., July 1-15.
Mt. Olivet, Ky., July 23-Aug. 5.
Open date, Aug. 12-26.

McCORD, W. W.
Perry, Fla., April 5-22.

Blotson, Ala., June 17-July 15.
Sals City, Ga., (camp) July 19-29, 1923.
Winder, Ga., July 30-Aug. 12.
Greensboro, Ga., Aug. 13-26.
Home address, Sals City, Ga.

MACKAY SISTERS.
Trinway, Ohio, March 29-April 15.
Atlanta, Ga., April 17-29.
Atlanta, Ga., April 29-May 13.
Home address, New Cumberland, W. Va.

McCALL, F. P.
Dunnellen, Fla., April 1-15.
Home address, Jasper, Fla.

MAFFIN, JAMES T.
Chillicothe, Ohio, April 15-29.
Orbiston, Ohio, May 6-20.
Home address, 775 York St., Marion, O.

MILLS, F. J.
Charlotte, Mich., April 1-16.
Sorento, Ill., April 22-May 6.
Jackson, Mich., May 13-27.
Home address, Sta. A, Box 81, Lansing, Michigan.

MILLER, JOHN.
Arcanum, Ohio, April 7-22.
Richmond, Ind., May 3-20.
Gettysburg, Ohio, June 1-July 1.
Home address, Verona, Ohio.

MILAM, D. W. AND MILLER, L. J.
Temple, Texas, Apr. 8-29.
Amarillo, Tex., April 29-May 20.
Lampas, Tex., May 20-June 10.
Lincolnton, N. C., June 17-July 1.

MINGLEDORFF, O. G.
Columbus, Ohio, April 11-22.
Murphysboro, Ill., May 30-June 10.
Xenia, Ill., August 2-19.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.

MOLL, EARL B.
Morton, Miss., April 9-22.
Orangeburg, S. C., April 29-May 13.
Roseboro, N. C., May 14-27.
Permanent Address, Box 454, Wilmington, N. C.

MOORE, GEO. A. AND EFFIE.
Modoc, Ind., April 8-22.
Home address, 1204 Comer Ave., Indianapolis, Ind.

MORGAN, F. R.
Some open dates after Mar. 18.
Home address, Ada, Okla.

MORROW, HARRY.
White Pigeon, Mich., April 8-29.

PRATHER, S. H.
Desloge, Maine, April 1-22.
Slaughters, Mo., August 1.
Home address, 1310 Clay St., Henderson, Ky.

QUINN, IMOGENE.
(Hoosier Girl Evangelist)
Hennepin, Ill., April 1-22.
Chicago, Ill., April 22-May 1.
Open date after May 1.
Home address, 909 N. Tuxedo, Indianapolis, Ind.

REID, JAS. V.
Chorus Director.
Edna, Texas, April 1-15.
Mt. Vernon, Tex., April 22-May 6.
Home address, Oakland City, Ind.

REED, LAWRENCE.
Bulger, Pa., April 5-22.
Home address, Newell, W. Va.

ROBERTS, T. P.
Brooksville, Ky., April.
Mt. Sterling, Ky., May.
Junction City, Ky., June.
Webb, Ky., July.
Address, Wilmore, Ky.

ROBINSON, BUD.
Galena, Ill., April 19.
Racine, Wis., April 20.
Kenosha, Wis., April 21.
Chicago, Ill., April 22-23.
Open date, April 23-24.
Joliet, Ill., April 25.
Mansfield, Ill., April 26.
Murphysboro, Ill., April 27.
Mt. Vernon, Ill., April 28.
Benton, Ill., April 29.
Lerna, Ill., April 30.
Sorento, Ill., May 1.
Auburn, Ill., May 2.
Hull, Ill., May 3.
Griggsville, Ill., May 4.
Bloomington, Ill., May 5.
Decatur, Ill., May 6.
Galesburg, Ill., May 7.
Maples Mill, Ill., May 8.
Canton, Ill., May 9.
Tallula, Ill., May 10.
Virginia, Ill., May 11.
Springfield, Ill., May 12-13.
Pithian, Ill., May 14.
Sidney, Ill., May 15.
Danville, Ill., May 16.
St. Bernice, Ind., May 17.
Write E. O. Chalfant, Danville, Ill., for information.

RUTH, C. W.
Akron, Ohio, April 13-22.
Newcastle, Ind., April 24-29.
Open date, May.

ST. CLAIR, FRED.
Vancouver, Wash., March 11-April 20.
Vidalia, Ga., May 6-June 4.
Permanent Address, Berkeley, Cal.

SHELL, J. L. AND MRS.
(Song Evangelists.)
Columbus, Ohio, April 11-22.

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Gettysburg, Ohio, June 1-30.
Springfield, Ohio, (camp) Aug. 17-26.
Circleville, Ohio, (camp) Aug. 26-Sept. 2.

SELLE, ROBERT L.
Copan, Okla., April 8-22.
Bristol, Tenn., April 29-May 20.
Home address, Winfield, Kan.

SHANK, R. A., AND MRS.
Winchester, Ky., April 9-22.
Home address, 191 N. Ogden Ave., Columbus, Ohio.

SMITH, JAMES B.
Stonewall, Miss., April 1-15.
Shubuta, Miss., April 16-29.
Marion, Miss., April 30-May 11.
Hattiesburg, Miss., May 13-25.
Ocean Springs, Miss., June 3-16.
Hamburg, Miss., June 17-30.
Matherville, Miss., July 1-9.
Home address, Poplar Springs Drive, Meridian, Miss.

STONE, S. W.
Warren, Ohio, April 3-22.
Home address, 418 So. Fern Ave., Ontario, Calif.

THUMM, G. C.
(Song Evangelist).
Open date after march.
Home address, 844 Carr St., Charleston, W. Va.

THOMAS, JOHN
Ogdenburg, N. Y., April 3-15.
Huntingdon, Pa., April 22-May 3.
Newport, R. I., May 6-20.
Wilmore, Ky., May 24-30.
Cincinnati, Ohio, June 1-10.
Upland, Ind., June 17-20.
North Reading, Mass., June 22-July 4.
Waynesville, O., July 16-Aug. 5.
Flovilla, Ga., Aug. 9-19.
Circleville, O., Aug. 24-Sept. 2.
Permanent address, Wilmore, Ky.

TUCKER AND TURBEVILLE.
Key West, Fla., March 25-April 16.
Home address, 2014 Nelson Ave., Memphis, Tenn.

VAYHINGER, M.
Washington, Ind., April 22-May 13.
Vincennes, Ind., May 15-June 3.
Crab Orchard, Neb., (camp) June 15-24.
Riverside, Ill., (camp) June 29-July 8.
Springfield, Ill., (camp) Aug. 2-12.
Evansville, Ind., (camp) Aug. 19-Sept. 9.
Home address, Upland, Ind.

VINSON, HYRAM.
(Song Evangelist)
March and April open.
Address, Upland, Ind.

WELLS, KENNETH AND EUNICE.
Akron, Ohio, April 13-22.
Home address, 2115 Barth Ave., Indianapolis, Ind.

WHITCOMB, A. L.
California, March 20-May 20.
Wauneta, Neb., June 1-10.
Home address, University Park, Iowa.

WILLIAMS, L. E.
Jacob's Camp, Ill., July 1-17.
Open date, July 1-Aug. 15.
Janesville, Ill., Aug. 16-26.
Address, Wilmore, Ky.

WILLIAMS, FRED G.
Mount Olive, Okla., April 15-29.
Home address, Supply, Okla.

WILSON, GUY.
Havelock, Neb., April 1-15.

WILLIAMS, J. E.
Indianapolis, Ind., April 1-23.
Newcastle, Ind., April 22-27.
Owensboro, Ky., May 1-13.
Olivet, Ill., May 16-26.
Open date, May 26-June 24.
Waterloo, Ia., June 28-July 9.
Blackwell, Okla., July 12-22.
Open date, July 22-Aug. 5.
Sunfield, Mich., Aug. 6-15.

WINTERS, B. M.
(Song Leader)
Open dates after May 1st.
Home address, Bellflower, Mo.

YOUNG, R. A.
Spring months open dates.
St. Louis, Mo., June 27-July 8.
Center Point, La., July 12-22.
Open date, July 25-Aug. 5.
Bivins, Tex., (camp) Aug. 10-20.
Oakland City, Ind., Aug. 24-Sept. 2.
Ferryville, Wis., Sept. 5-16.

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THE MORALS OF THE MOVIES.

By Mrs. Clara R. Winterton.

Moving picture people are surely in the limelight. Long is the list of sodden sensation in which actors of the silent drama have played a leading part. Drunken orgies, debauchery and bestiality, suicide and frequent divorce, have been linked with the names of famous film stars for many months.

The private life of the average citizen may be, to a large extent, his own affair. The private life of the man or woman in public view, however, becomes a matter of immediate and vital concern. No one who depends upon public favor for a livelihood should reasonably expect continually to defy the canons of decency and morality with impunity. Yet this is what too many famed film stars have done with abandon. Not only the actor but the whole industry is the sufferer.

The nauseating climax of debauching revelries brought to light by the arrest and series of long drawn trials of a hitherto favorite comedian, charged with the most serious offense in the category of crime, has summoned the motion picture industry in the United States before the bar of public opinion insistently and commandingly. The exhibition of the low moral standards of promiscuous and illicit love among the thousands who produce the pictures, the revelations of libertine revelings in the movie colony at Hollywood, have fully decided the public that the movies must clean house,—or it will be cleaned for them. The managers of the motion picture world realize that drastic action must be taken to win back an indifferent and deserting public, and to prevent what they fear may be a fatal federal censorship. To this end the services of a brainy politician have been secured at a salary of \$150,000 a year.

The plea has been made that certain film favorites are less steeped in guilt than others, that we should not condemn the innocent with the guilty. We might take with that the attempt to influence a jury to condone the offense of one because the acts of another were questionable. Surely we need the divine principle of justice, for the sin of one should neither condemn, nor excuse, the wrongdoing of another. Therefore, mature and thinking men and women, before condemning the moving picture business as a whole, should give the subject serious thought, reasoning not only from cause to effect, but from effect to cause.

The Motion Picture Wields an Enormous Influence.

People in almost all walks of life throughout the United States are agreed that, "The abuse of the motion picture screen is becoming a national calamity." It is stated on the best of authority that one-fifth of our entire population, or twenty million of our American people, attend a motion picture show every day, and one authority has affirmed, "The gigantic business of the 'movies' is daily influencing the masses of our people to an extent not even approached by all our schools, our churches, and our ethical organizations combined."

A Catholic authority refers to "the lurid scenes, the unwholesome sex appeals, and the debasing animations of crime and immorality to be found in

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so many of the widely exploited photoplays," and affirms that these things are doing a large part in debasing the morals of the rising generation.

The chief of police in Chicago has traced a large part of the juvenile crimes of that city to the corruptive motion pictures that are exhibited.

Recent news dispatches tell of murders and suicides among children from five years of age upward. Many of these are acknowledged to be the result of imitating moving picture scenes. The crime wave among adults is fully paralleled by that of the rising generation. The juvenile courts in all our large cities report that they are overcrowded with work. What to do with these boys and girls is one of the problems of the hour. These startling developments in the way of juvenile crimes should cause every father and mother to do some very serious thinking. What are your boy and girl reading? What are their games and amusements? What kind of moving pictures do they see?

WOLVES IN SHEEP'S CLOTHING.

Wolves in sheep's clothing are presenting themselves as an educated ministry, going about over the country boasting of what they know, trying to substitute a man-made program for the leadership of the Holy Ghost. They deny the convicting, converting and sanctifying power of the Holy Ghost and try to teach a Christian education (falsely so-called) and evolution as a panacea for the world's ills. This crowd does not believe in the regenerating power of God and of course they do not have any Holy Ghost revivals of religion. They also deny the fact that all men in their natural state are totally depraved and of course they have no need of the sanctifying, sin-killing power of God. I had a novice of this type to tell me not long since that he was a Twentieth Century Pharisee. Of course that meant that he did not believe in the divinity of Jesus, that there is no efficacy in his blood to redeem from all sin. I could tell from his gush that he had all gone to head. God pity any one who is ready to follow such leadership under the cloak of the ministry.

The spirit of Christ is the spirit of humility, while the spirit of Pharisaism is the spirit of the devil. Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:15. Jesus also said: "Take heed and beware of the leaven of the Pharisees and of the Sadducees." Matt. 16:6. Peter gives a vivid description of this crowd in 2 Peter, the second chapter. He says, "These are wells without water, clouds that are carried with the tempest; to whom the

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Dr. H. C. Morrison, Editor.
Mrs. H. C. Morrison, Associate Editor.

Louisville, Ky., Wednesday, April 18, 1923.

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THE AGONY OF A LYNCHER.



By The Editor.

AND so your conscience is wide awake, and has become your ceaseless accuser. I hardly know what to say, but I would not tell any man there is no hope. The Bible says, "Whosoever:" but from what you say, you certainly have a heavy burden to carry. I shall have to disagree with you on several points. I do not believe there is any excuse or justification for lynching any one. If a man is so guilty that he deserves to die, that there is any sort of pretext for lynching, he could undoubtedly be condemned in the courts and executed by law.

* * * *

There is another point where I cannot agree with you. There was no sort of bravery or heroism in the matter. When two hundred armed men attack, kick, cuff, curse, hang, burn and shoot one unarmed man it is not a display of physical and moral courage; it is unbridled human passion turned loose with savage vengeance. Now if fifty of you had attacked the jail to take out a prisoner when you well knew there were twenty-five well armed men within the jail who would shoot to kill, that would be entirely different; and you know under such circumstances you would not attack the jail. If you really want forgiveness and peace of soul you had better cut out all excuses, all self-defense, and all boasting of your courage.

* * * *

God is merciful, but he promises nothing to the impenitent and boastful. You say that you cursed the victim, that you fired the fagot; that when the man tried to plead his innocence you smashed his mouth with a club, and after all, it turned out that you had beaten and burned the wrong man; he was not guilty at all, and now your chickens have come home to roost and they have turned out to be leather-winged, iron-clawed vultures from the pit. You are losing your appetite, can't sleep; you hear screams and smell smoke. Ah, my brother, you are realizing that the way of the transgressor is hard; that the wages of sin is death to peace, death to hope, death to joy, death to everything that makes life happy and the thought of the future endurable.

* * * *

Men are forgetting that there is a God; that the Bible is of any authority; that to violate the laws written down in the Bible is to kindle the fires of torment in the soul; that there is an immortal something hidden away in the human breast that after while will rise up and speak, that will turn into an appellate judge and utter the final word of condemnation; a voice that cannot be hushed, a something within that cannot be run away from, that a human soul can turn into a burning furnace of quenchless torment. You have found this to be true. You slaughtered an innocent victim; you turned

loose all the base passions within yourself to torture and torment another, and now it is turned upon you. You brought reproach upon your community, you brought disgrace upon your section of country; you besmeared yourself with blood. The time has come to cut out all of your boasting and self-congratulation about preserving the peace, protecting the home, and saving the country.

* * * *

As I have said, there is mercy. God is longsuffering. I read nowhere that Jesus turned away any broken-hearted sinner who ever approached him. May you be able to come with genuine repentance. I note you say you feel you should make a public confession; that you had rather go to the penitentiary for years than to go to hell for all eternity. I can see that choice would be a wise one. Pray earnestly, and do what you feel you ought to do. The page that records the lynchings in these United States is the blackest page in our history. It is known throughout the world. People wonder at it; pagan people are amazed, that in this great progressive, liberty-loving country men are seized, tortured and slaughtered without a pretext of the protection of a court or trial by proper authority. Let no man who engages in a lynching for one moment suppose that he is not guilty of murder; that he must not meet God at the judgment with blood upon him. However heinous the crime when the criminal is captured, confine him securely, try him speedily, and execute him according to the laws of a civilized, God-fearing people.

The Tactics of the Destructive Critics.

PART VI.

CONTROL OF THE MACHINERY.

IT is reported that a prominent Methodist preacher, an official, was heard to remark not long since in conversation with a friend on the subject of modern thought, "The opposition has the majority, but we have the machinery." He seemed to feel that a minority in control of the machinery would be able to turn the tide to the new theology.

I am not undertaking to say exactly what this brother meant when he said, "We have the machinery," but we will all admit that if the publishing houses, the Methodist quarterlies, the weekly journals, the Sunday School literature, the educational secretaryships and the missionary secretaryships fell into the hands of destructive critics, or men inclined to be friendly to them, or men so supine that they are indifferent to them, the destructive critics may well congratulate

themselves, for in time they will not only have the machinery, but the majority.

In the *Methodist Quarterly Review*, M. E. Church, South, January number of 1922, on pages 156 and 157, we find the following from Doctor Rowe, Editor of the *Review*:

"The Methodist Church has crossed over to the new point of view with scarcely a jar."

He goes on to say:

"The transition has been made with such ease and lack of noise that many scarcely realize that it has taken place. Some, awaking suddenly, to a realization of it, are rubbing their eyes in astonishment and raising a belated cry of alarm. In China a Bible union has been organized in a futile effort to preserve this sacred volume from scientific examination and to swing the church back to an obsolete view of the nature of revelation."

This is quite an interesting deliverance; the editor makes positive statements and then finds himself amused, and writes of the stupidity of belated brethren who are raising a cry after it is entirely "too late to preserve this sacred volume from scientific examination."

The reader will understand that the editor of the *Review* refers to the Holy Bible when he speaks of "this sacred volume." His bit of ridicule is flung at a body of devout missionaries in China, who, startled with the number of mission workers who are being sent over who are denying the inspiration of the Scriptures, the Virgin Birth of Jesus and the fact of miracles, have organized to use their influence to keep this cheap infidelity from blighting the faith of new converts from heathenism and putting out the evangelistic revival fires they have been kindling.

It is an interesting bit of modern history that at the General Conference which met in May, 1922, the *Review*, from which I am quoting, was on the book tables, was read, and Doctor Rowe's position was well understood; yet, with these facts before the delegates to that Conference they re-elected him to the editorship by a very large majority. That would indicate that the General Conference either gave its endorsement to the above quotation, or was quite indifferent about the matter.

The simple facts are, Southern Methodism has not crossed over to the new point of view, if we are to understand the new point of view to do away with our faith in the inspiration of the Old Testament, the Virgin Birth of our Lord, the fact of miracles, the need of a blood atonement for sin and the bodily resurrection of Jesus Christ. I think it quite probable that there are more men in our ministry that are friendly to these unscriptural teachings than is supposed, but

(Continued on page 8)

THE LOST CHORD.

Rev. G. W. Ridout, D. D. Corresponding Editor.

The following poem has been widely read for a generation or more:

Seated one day at the organ,
I was weary and ill at ease,
And my fingers wandered idly
Over the noisy keys.

I do not know what I was playing,
Or what I was dreaming then;
But I struck one chord of music,
Like the sound of a great amen.

It flooded the crimson twilight,
Like the close of an Angel's Psalm,
And it lay on my fevered spirit
With a touch of infinite calm.

It quieted pain and sorrow,
Like love overcoming strife;
It seemed the harmonious echo
From our discordant life.

It linked all perplexed meanings
Into one perfect peace,
And trembled away into silence
As if it were loth to cease.

I have sought, but I seek it vainly,
That one lost chord divine,
Which came from the soul of the organ,
And entered into mine.

It may be that death's bright angel
Will speak in that chord again,
It may be that only in Heaven
I shall hear that grand Amen.

There are several things the reading of this poem suggests to us from a religious standpoint.

1. The Loss of a Christian Experience.
2. The Loss of the Secret of the Lord.
3. The Loss of Touch with God.
4. The Loss of Spiritual Power.

Many a soul has the experience of the Lost Chord by being too busy to pray and wait on God.

"You say you are too busy this morning,
In the maelstrom of family cares,
And husband must rush to the office,
So there isn't a moment for prayers.

"The children are sent to the school-room
And the grind of the day then begins,
With no word from God's Book to remember,
Nor the echo of strengthening hymns.

"What wonder the burdens are heavy
And the hours seem irksomely long;
What wonder that rash words are spoken,
And that life seems discordant and wrong.

"Pause for a little each morning,
And again at the close of the day
To talk with the Master who loves you—
Remember, He taught us to pray."

Some one writing on the "Call to the Waiting Bride"—the Church of Christ—says beautifully:

"Has the Bride proved altogether true to her divine Lover in his absence? Hardly. These words are written with a hope and humble prayer that she may be aroused soon from the deep stupor into which the deadly drugs worldliness and unbelief have plunged her. The Bride's bloom of beauty has largely faded and the pristine purity that once breathed forth with spring-time fragrance has withered before the wintry blasts of sensuality. She has given heed to the enticements of her Lord's enemies, Higher Critics, Ethical Culturists, Unitarians, Christian Scientists, and the like, who came in the guise of her Lord's friends (Matt. 7:15; 24:11; 2 Peter 2:1). However innocently she may have received them to her bosom because of their professed friendship

for the Dearest of Earth to her, she has miserably failed in not casting them out of her presence on discovering their perfidy. (1 Tim. 4:1).

"During her Lover's personal absence she has lost through unfaithfulness the yearnings of her first love for him. (Rev. 2:4). And his image, once engraved so deeply upon her heart, has been pitifully distorted and well-nigh buried out of sight beneath the dust of unholy desires and devotions to new found lovers. Her Bridegroom's tender messages of love and flowers of holy fragrance, sent as faithfully as of yore, are not received with bounding heart and eager hand as then. The once lovelit eye and blushing cheek are lifeless now (Rev. 3:15). Were it not for the longsuffering love of her Lover's heart, and the lingering hope, so longingly burning in his benevolent bosom, that she may yet return to her 'first love' and repent, and do the 'first works,' he doubtless would divorce his Bride, move her 'candlestick out of its place,' and deliver her up to the mercy of her false friends; even as he forsook Israel, because of unfaithfulness, who is now smitten and scattered in the lands of heathen hosts even to the present time."

Too often the experience of the Lost Chord is had by reason of sinful wilfulness and unthinking worldliness. The Poet depicts the case thus:

"I have had my will,
Tasted every pleasure;
I have had my fill
Of the purple measure;
Life has lost its zest,
Sorrow is my guest,
Oh, the lees are bitter, bitter,
Give me rest.

"Love once filled the bowl
Running o'er with blisses,
Made my very soul
Drunk with crimson kisses.
But I drank it dry,
Love has passed me by.
Oh, the lees are bitter, bitter,
Let me die."

Then, too, often the Lost Chord experience is had by seeking happiness from the wrong source. Jeremiah 2:13: "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Where can happiness be found? Money answers, "It is not in me." Learning testifies, "It is not in me." Art says, "It is not in me." Fame testifies, "It is not in me." An ancient Emperor said once: "You gaze on my purple robe and golden crown; but did you know what cares are under it, you would not take it up from the ground to have it."

Charles Wesley sings:

"Happy the man who finds the grace,
The blessing of God's chosen race,
The wisdom coming from above,
The faith that sweetly works by love."

Again:

"How happy are they who their Savior obey,
And have laid up their treasures above!"

Many churches, alas, have the experience of the Lost Chord by reason of their forsaking the "old paths," and the old-time religion, and going down to Egypt for help. We have fallen upon evil times and things are terribly out of joint religiously. Things which were regarded with horror in the good old times of long ago in the churches are now looked upon with the utmost lightness and treated as matters of no moment.

We are reminded of the lines of the poet who wrote:

"Vice is a monster of such horrid mien,
That, to be hated, needs but to be seen;
But, seen too often, familiar with its face,
We first endure, then pity, then embrace."

'Tis terribly true these words with regard to theatricals. Time was when for a Methodist to attend the theater was a certain sign of complete backsliding and wreckage of faith, and such an one was no longer regarded worthy of fellowship. Indeed, it was thought a thing incredible that even such a thing would occur, but now—now what have we to witness with shame and sorrow that the people of the churches, and the people called Methodists, not only attend the theater as a common thing, but are actually opening the churches and holding theatrical performances within sacred walls, and the pity of it all is (Lord have mercy!) that much of this unholy, diabolical business is carried on with the certain knowledge of the preacher and often with his hearty support and co-operation. Oh, the shame of it, that a church dedicated to the worship of God, to the preaching of the gospel, and the promotion of holiness, should be disgraced, degraded, dishonored by theatricals, shows, and such like, where the giddy world is invited in to enjoy the sport.

A pastor in the West gave a chapter in his ministerial experience as follows: "I had had a gracious revival in my church and a large number of converts. Thirty-six young men joined the church and attended my prayer meetings. Three months afterward the wife of the leading officer of the church got up a negro minstrel entertainment to raise money. I protested in vain and it cost me my pastorate. They would have it.

"I copied the advertisement thrown about the streets as preserved in the pastor's scrapbook. It read as follows: 'Ladies' Negro Minstrels of the ——— Aid Society will produce in the High School Auditorium 'The Belles of Blackville,' Saturday evening, ———. For men only. Cake walks, fancy dancing, and High-Kicking a Specialty. Satisfaction guaranteed or money refunded. Come early and avoid the rush.' The women, dressed in short skirts, performed and showed themselves, the church officer's wife among the rest. The lewd men of the town were there and had fine sport. \$150 was cleared on the transaction. But mark the sequel: Thirty-six young converts backslid and the ring-leader was struck in agony and died in two days!"

We were passing a large Baptist Church once and were made to blush as we saw a great sign with many things upon it, but these words were especially horrifying: "Come and have a big eat for the sake of the poor heathen." It was a missionary gathering wherewith to get money for the heathen. I thought there were many 'heathen' who could come across and show the people of that church what Christianity really meant.

Everywhere you go you find the churches with this unholy theatrical business. Quite recently a certain church purchased a piano. Some of the young people blacked their faces and told vulgar jokes, swore not a little, and amused a full house with a low-down minstrel show and cleared a few dollars. The preacher was present. He was heard on the street to laugh over it with the ring-leader—an ungodly young fellow—and call it fine! "Alas my brother!"

We are in an age gone pleasure mad, and the thing that seems to go with the crowd is the thing that amuses and entertains, and so many of our churches are pursuing the

suicidal policy of trying to reach the people by imitating the theater and turning the church into a third-rate show house. We remember a pastor who went to an important church. He had a chance to do good work, but the "moving pictures" annoyed him. He resolved to compete with the fellow running the theater by putting "movies" into his church. He did so to his sorrow. Result: A split church, quarrels, hard time, resignation!

In one of the Eastern M. E. Conferences this resolution was passed: "Remembering that our church in its Discipline and teachings stands opposed to the theater because of the harm and damage it works to Christian experience and spiritual life in the

church, Resolved, That as a conference we deprecate and condemn the practice which has obtained in some of our churches of presenting theatrical productions under the auspices of, or for, the financial assistance of our churches, and pledge ourselves to loyally support the Discipline in this matter."

We might well join in the prayer of A. J. Hough in the following lines:

"Bring us back the Amen Corner that has long been frozen out,

For nothing scares the devil like a grand old Methodist shout.

Bring back the faith of the fathers, its spinal columns and grip,

In place of the limp, loose wriggling of a Higher-Critic-ship.

Bring back the hot experience, that an angel might rehearse.

For that sigh in the swaddling bands of a little threadbare verse.

"Bring back the cross as a refuge from Sinai, lightning-scarred,

Conversion through deep conviction, and not through signing a card.

Bring back a full salvation, the flower of perfect love,

Till the Church is filled with the fragrance of Paradise above.

Bring back for us, Oh Holy Spirit, whatever we have lost—

The might, the joy, the abandon, of fiery Pentecost."

God's Word and Indecent Dress.

Rev. W. A. Jarrell, D. D., LL. D.



N all the discussions as to women's dress I have seen no reference to the only full light and authority on it—the Holy, Infallible Scriptures.

Before presenting the Holy Scriptures on this subject, let me prepare the minds of the readers especially for reading it. First, the glory of the true woman. Addison well said:

"Loveliest of women! heaven is in thy soul, Beauty and virtue shine around thee, Brightening each other! thou art all divine."

Or, as Lessing said: "Nature meant woman to be her masterpiece."

Amos Bronson Alcott: "Divination seems heightened and raised to its highest power in woman."

Second, woman degraded, Butler wrote:

"The souls of women are so small That some believe they've none at all."

Boswell uttered the words: "Wretch'd, unidea'd girls." Well do these words apply to the heathenish pretensions to dress, in dresses coming down to the knees, or not even so far, especially when the wearer bends over or sits cross-legged; to naked bosoms—what a great scientist calls "secondary sexual features;" arms naked to shoulders or nearly so; diaphanous dresses even then added to the disgrace of dresses too short at both ends. The great evangelist Sam Jones, to a girl who meets him in her parlor: "Sis, before we talk, you go up and dress." Recently, the New Orleans papers gave account of a bride, who, when she appeared in a Catholic church with only the usual pretension of dress, was sent by the priest home to dress before he would perform the marriage ceremony; and, on returning dressed, the priest married the two. God give us more such preachers, to clean up churches, church choirs, and society! Who can guess why any modest woman prefers to go on the streets, or anywhere else, showing her legs, and, naked bosom, in effect, says to every man she meets, look at my bosom—what does it suggest to you? When we come to the fashionable so-called "bathing suit,"—God pity! It is beyond all resemblance to decency. Especially, when anyone used to the water well knows this indecency is not necessary to bathing purposes, the indecent outrage is the more morally disgusting. To all such shame and suggestive temptation to men, well do the words apply:

"What an inviting hell invented!"

Or, as Browning says:

"She takes the breath of men away Who gaze upon her unaware."

Or, as Lord Landsdowne puts it:

"Women, the devil's tools."

Or, as Byron, a society man, puts it:

"The breast that in public yields to man, In private may resist him if it can."

How any man with sense, as father, brother or husband, can consent for his daughter,

sister or wife to make such exhibitions of herself is infinitely more than the wisest philosopher can make out. When even such sheets as "The Pictorial Review" gives the whole thing away, in saying: "Skirts are shortening and narrowing until it is quite evident that they'll be gone altogether if something doesn't halt their shrinkage."

On the philosophy that:

"Vice is a monster of so frightful mien, As, to be hated, needs but to be seen; Yet, seen too oft, familiar with her face, We first endure, then pity, then embrace."

By degrees, the immorality of indecent dress has, by the devil, been gradually introduced, and, unless decent people awaken—as in the so-called bathing outfit, it will reach where even "The Pictorial Review" says it will. So infamously and outrageously indecent is such so-called dress, that the *Houston Post* said: "Restore the petticoats, lengthen the skirts. . . . That will help cotton materially. We need a reduction of nakedness more than a reduction of acreage."—Now hide behind the devil's fortress by crying "Puritanism, blue laws!" Let me add: However modest the beginner in such heathenism, as every historian well knows, the heathen barbarian wears only a breech cloth, or nothing; with but few, if any, the modesty cannot long live; and, as modesty is virtue's fortress, with modesty gone, pray, tell what has become of virtue? Modesty gone, woman can read and laugh at this article, etc., etc.

Now, hear the voice of God on dress. God says, "I will. . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety." See 1 Timothy, chapter 2, verses 8-9. *Aidos* here rendered "shamefacedness," is not *aiskron*, meaning shame, but it means reverence and modesty—the very contrary to the brazen appearance, now on the streets and elsewhere, so common. *Kosmio*, here rendered "modest," means, modest, decent. So agree the Greek Lexicons. The word, here rendered "apparel," is *katastolee*, compounded of *kata* and *stolee*. Liddell and Scott's Lexicon defines *kata*, "from top to bottom, utterly extension on, over, thruout space. . . thruout, all along;" and Thayer's N. T. Lexicon defines *stolee*, "a loose outer garment which extended to the feet." Dr. Adam Clarke comments upon this passage of Holy Scripture: "*Stolee* means a garment that extends from the neck to the feet." Dr. Scott comments on it: "It was intended that decency and sobriety should be consulted in their appearance, not copying the fashions of those women whose attire was intended to render their persons attractive to beholders." The Holy Scriptures teach us that these shameful nakednesses of our women's fashions, with even the ancient Jews, was a disgrace. Thus, we read: "Come, sit down in the dust, O virgin daughter of Babylon. . . uncover thy locks,

make bare the leg, uncover the thigh,"—modern fashion dressing, that too, without any sense of decency or shame;—" . . . thy nakedness shall be uncovered,"—in such shame they now rather glory;—"thy shame shall be seen; I will take vengeance." "Behold, I am against thee, saith the Lord of Hosts; and I will discover thy skirts upon thy face, and I will show the nations thy nakedness,"—this God does not now have to do, for they glory in doing it themselves,— "and the kingdoms thy shame." "For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare." See Isa. 47:1-3; Jer. 13:22; Nah. 3:5.

Smith's Bible Dictionary says: "To cut the garment short was the greatest insult that a Jew could receive." Now, cry "Puritanism, blue laws!" Remember that "Whatsoever a man soweth that shall he also reap." Arouse, women's clubs, mothers, all modest, decent women, and stop the iniquitous tide.

The Call to Holiness.

A. W. Orwig.



HE holy Scriptures are replete and luminous with the *call to holiness*. It began even with our first parents. Although they were *created* holy, they were nevertheless subjected to a *test* to maintain their original state. And thus the call was always upon them and they knew it. True faith in God would have kept them a holy pair.

Later the same divine call came to Abraham. "Walk before me, and be thou perfect." He was to be a truly holy man, not only for his own sake, but also in behalf of others. He was to be God's representative of holiness. Subsequently God issued the call to Abraham's descendants, "Ye shall be holy men unto me." And again, "Ye shall be holy, for I am holy." Not only were they to be ceremonially holy, but holy in heart and life. "A clean heart and a right spirit" was the duty and privilege of every one of them. Upon all their affairs was to be inscribed, "Holiness unto the Lord."

The same call to holiness is continually reiterated in the New Testament. A few passages out of the many may suffice to refresh the memory and stimulate to seek the very highest degrees of holiness. Of course all truly regenerated persons have holiness in its incipency. But it is holiness in its more perfect aspects that is commanded,— "perfecting holiness in the fear of God." This is not only a cleansing from all sin, but also consists in an enlarged conception of the true nature of holiness and a constant sinking more deeply into God. It is a going "on

(Continued on page 6)

HUMAN ENEMIES.

Rev. C. F. Wimberly, D. D.

CHAPTER III.

THE DEVIL.



NOTWITHSTANDING the unmistakable teachings of the Bible, personal experience, and observation touching the conduct of human society in every station of life, the personality and character of Satan are flatly denied by many, questioned seriously by others, and believed in by few. To all, the subject is one of the big mysteries of the spirit world. We assume that there can be no invention or achievement without a superior intelligence back of the thing accomplished. The presence of our material universe, with its millions of wonders, presupposes a God greater than the universe.

Just so, there can be no such thing as good or evil, aside from personality. Personality means a combination of intelligence, judgment, will power, etc. We have located two of our enemies—the World and the Flesh; and there must be lurking somewhere behind the scene a super-personality whose inventive powers of evil shape and organize all these agencies, both visible and invisible. The presence of evil in this world is not a happen-so; this is not a world of chance. The persistent, insidious influences of unrighteousness so dominant, come from a source greater than the fallen nature of man. The fallen nature of the race is an outstanding fact; but its proportions are such, that a power is operating greater than man's free agency.

The question concerning the Devil is raised more often than perhaps any other: Who made him? God created all things. From this premise, they reason him out of existence. God could not be guilty of making a Devil. This difficulty can best be settled by another pertinent question: Who is the Devil? Where did he come from? He was first an archangel; his name was Lucifer—"light bearer," "Son of the morning." No doubt in the rank of heavenly beings, he was at the top, standing nearest the Throne in dignity and power. This explains his super-power. Lucifer was a free agent, as all other created personalities are; being free, he possessed the power to rebel against the authority of heaven. "There was war in heaven," says the Book. "Michael and his angels fought against the Devil and his angels (Devil as he was in his apostasy having fallen)."

Satan, or Lucifer, was cast out of heaven, and so great was his influence among the intelligent beings (angels) that one third of the number supported his revolt, and were cast out with him. That explains two words in the Greek, *Diabolus and demonia*—"the devil and his angels." The demons are fallen angels—"who kept not their first estate." Lucifer lost none of his power and personality, because he is now a Devil.

Why did he raise an insurrection? The theory is, that jealousy was the reason. Too much honor and glory were ascribed to the only begotten Son. From that tragic event, Satan has been the eternal rival of Jesus Christ. The test came in the wilderness, as to whom should be the master of this planet. There are some strange things connected with the temptation of Christ. However, there is another question which must be explained before we can understand that which occurred in the wilderness. Why among all the planets, systems and galaxies of worlds, should this little earth—among the smallest—be selected as the stage for the central drama of the universe? Why should Lucifer and his followers come to this planet?

We believe that God had selected this earth as the habitat of his creatures; that through the processes of time—"in the beginning"—the earth was being formed for just what we see today. Furthermore, back of the early scenes of creation, Lucifer was the one selected as the special herald or minister of this earth. It was his by divine appointment. When he fell his rights were forfeited, but he claimed it as a usurper prince. When he offered it to Jesus, telling him: "all this is mine," and it shall be yours if you will worship me, Christ did not deny the claim of his enemy. The Bible says he is the 'god of this world.'

Still another question arises touching this complex affair. Why has Satan inaugurated in this world a campaign of horror, which has swept through the centuries with an ever widening compass? Why has he poured out an unending wrath upon a helpless people, inciting wreckage and destruction of every character? It will be remembered that his first master stroke was to get man to break with God, knowing the success of his infamous propaganda depended upon the widening of this breach between the Creator and his choice handiwork. This he succeeded in doing, even beyond his wildest expectations, as the history of civilization has proven. But all these facts do not answer the whys suggested above. Why, or how, could a being once endowed with heavenly facilities seek always the suffering and doom of the peoples of this earth? Things are happening daily that have no explanation aside from the possession of the human will and passions by a power superior to themselves.

We answer the question; it is two-fold. Satan does not hate, or seek to bring suffering upon us because of any relation he sustains to man. A book was written not long ago with a strange title: "Sorrows of Satan," which had more in it than the fictitious dream of the author. The content of the book was that Satan sorrowed over the suffering and downfall of his victims. We believe that he seeks vengeance upon man, because he hates our Father, his conqueror, rather than us. It is reasonable that the conquered hates the conqueror. His only recourse is to afflict God's children; to get them in sin and rebellion against their Heavenly Father. Vengeance is often visited upon a child to reach the hated parent. So it is in this case: Satan hates God, and can find gratification only in this way.

Another phase of his hatred is against Jesus Christ—God's Son, and his rival. It seems that he sought to divide honors with the Son in the beginning, resulting in his own undoing. Now from the hour the Babe of Bethlehem opened his eyes in the manger cradle, Satan has sworn an eternal warfare. First, through Herod, he sought the Child's destruction. Then he met him on the threshold of his public career. The conflict has never abated for a moment on any battle front. Satan and his minions are marshalled against the onward march of Christ's gospel; like black vultures of the night, they hover about, retarding all movements seeking the redemption of man. If the people can be kept in spiritual darkness, relative to the one and only gospel, he does not care how much religious zeal they may have for a false religion. He knows that man must have a religion, and he promotes and encourages all forms of false religions.

We behold another amazing fact: when he cannot keep the Bible and the gospel of Christ from a people, he silently injects doubts and questions concerning Revelation, under the guise of scholarship, and in the interest of truth. Satan has no stronger

ally today than the institutions of higher learning, and preachers and teachers tainted with the virus of skepticism and unbelief. These men are wolves in sheep's clothing, deceiving, and themselves being deceived; satanic emissaries transformed into angels of light. By insidious tactics and wise looks of superior intelligence, they seek to take the crown from the brow of God's Son, and place upon it instead, the thorn crown of satanic ridicule.

Satan, the Dragon, the Serpent, the Devil, stands as the hated enemy of all that God is, and all that his truth stands for. Therefore, he is our chief enemy, taking third place in the divine classification, because he is the invisible power that works in all, and through all. He is the generalissimo of the powers of darkness. We may well appreciate the warning of Paul concerning him: "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil." Our struggle is not with things temporal, but with the rulers of this dark world.

Before leaving this discussion, we wish to announce for the benefit of all who may be terrorized by the power of our enemy—that he is doomed. By and by, God is going to say, it is enough. No one knows this fact better than Satan himself. "He is in great wrath, because he knows his time is short." God's clock will strike twelve, and the ultimatum will forever close his campaign of terror. "I saw," says John, "an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit."

The Heart's Cry for Sympathy.

By Henry Ward Beecher.

If I should die tonight,
My friends would look upon my quiet face,
Before they laid it in its resting place,
And deem that death had left it almost fair,
And laying snow-white flowers against my hair,

Would smooth it down with tearful tenderness,
And fold my hands with lingering caress,
Poor hands, so empty and so cold tonight.

If I should die tonight,
My friends would call to mind with loving thought
Some kindly deed the icy hand had wrought,
Some gentle word the frozen lips had said,
Errands on which the willing feet had sped.
The memory of my selfishness and pride,
My hasty words, would all be set aside,
And I should be loved and mourned tonight.

If I should die tonight,
E'en hearts estranged would once more turn to me,
Recalling other days remorsefully;
The eyes that chill me with averted glance,
Would look upon me as of yore, perchance,
And soften in the old familiar way;
For who would war with dumb, unconscious clay?

So I might rest forgiven of all tonight.

Oh, friends, I pray tonight,
Keep not your kisses for my dead, cold brow;
The way is lonely, let me feel them now;
Think gently of me, I am travel worn,
My faltering feet are pierced with many a thorn;

Forgive! ah, hearts estranged, I plead!
When dreamless rest is mine, I shall not need

The tenderness for which I long tonight.



From The Pelican Pines.

Rev. S. A. Steel, D. D.



HOSE who hold to the traditional faith of Christendom, the faith "once delivered to the saints," the faith of the Apostles and the primitive Church they founded, the faith which for nearly two thousand years has proved itself to be the "salt of the earth," the only saving agency and force in human society,—those who hold this faith are accused of being "narrow," as "opposed to progress," as "living in the medieval age," as trying to suppress free thought and force the larger mind of this age into the antique molds of a dead past. We are held up to the pity or the scorn of the "liberal minds" of this new age as advocates of a "mummified theology," as much out of touch with the modern improved order of things as Rip Van Winkle after he woke from his nap of twenty years. There is unquestionably much that is new in this age, but certainly this criticism of the conservative mind is not new. It is an old and blunted weapon of unbelief.

What is the "new learning" which we are accused of rejecting in the interest of traditional belief? What are its actual results? By their fruits ye shall know them; what sort of fruit does the tree of the "new learning" bear? In 1910 Harold Bolce published a series of articles in the *Cosmopolitan* magazine, in which he brought serious charges against American colleges. "His conclusions were drawn after he had attended lectures in more than a hundred of the secular institutions of higher learning, and the lectures heard by him were, for the most part, merely the echoes of what was then being taught throughout the universities of Europe,"—I am quoting from "Evolution and Social Progress," by Joseph Husslein, p. 13:—"Here is the editorial summary that prefaced his article: Those who are not in close touch with the colleges of the country will be astonished to learn the creeds being fostered by the faculties of our great universities. In hundreds of class-rooms it is being taught daily that the decalogue is no more sacred than a syllabus; that the home as an institution is doomed; that there are no absolute evils; that immorality is simply an act in contravention of society's standards; that democracy is a failure; and the Declaration of Independence only spectacular rhetoric; that the change from one religion to another is like getting a new hat; that moral precepts are passing shibboleths; that conceptions of right and wrong are as unstable as styles of dress; that wide stairways are open between social levels, but that to the climber children are an encumbrance; that the sole effect of prolificacy is to fill tiny graves, and that there can be and are holier alliances without the marriage bond than within it."

We have heard much about the "crime wave," and we need only read the last daily paper to see how lawlessness prevails in the land. This lawlessness is the fruit of the "new learning" taught in our schools, colleges and universities, and so graphically described by Mr. Bolce. Verily the "new learning" is a "Blasting at the Rock of Ages." This is the "learning" Dr. Rice was imparting as a professor, and for teaching which he today holds, as the guerdon of his advanced thought and Higher Criticism, perhaps, the most lucrative pastorate in Southern Methodism, approved, and endorsed, and rewarded, by Methodist Bishops! This is the "learning" which the editor of the *Review* says has quietly displaced the medieval theology of Methodism. This is the "learning" which Dr. Faunce, President of Brown University, upholds and commends. This is the "learning" of which H. G. Wells, the sensual-

ist, and Fosdick, the flamboyant wind-jammer of Gotham, and Dr. Grant, the traitor to the Catholic faith, are prophets.

The root of the new learning is rationalism. It is an old enemy in modern guise. It uses the term "liberalism" as the lure of men and women who do not think. It is characteristic of every period of unrest, like the flotsam and jetsam of the ever-tossing waves chafing against the rock. In such seasons of intellectual scepticism and moral ferment, people who are not anchored firmly grasp at theories as "manifold and changeable as the colors of an autumn sunset, shot through with a thousand shifting hues that blaze in their brief glory only to die again to ashen gloom," and leave their deluded dupes victims of an acrid unbelief! There is no depth of thought about it. It is as shallow as it is flippant, as superficial as it is irreverent.

Dr. Faunce in a recent article upholding the "liberalist" movement, as distinguished from the "fundamentalist," quotes the words of Jesus: "The truth shall make you free." We all accept that. The new learning did not discover it. But what is truth? If truth is the agreement of thought with reality, is Dr. Faunce prepared to say that the figures in the Hall of the Age of Man in the American Museum of Natural History are the "truth"? Does the thought embodied in those casts in the glass cases agree with the reality? Those figures teach, not as a speculative theory, but as established science, that man has descended from an ape; and last year, according to McCann, nearly one million public school teachers and children passed through that Hall, and were told that those figures illustrated the origin of man. Yet Darwin himself said: "We cannot prove that a single species has changed," and "It is certain that man has not descended from any known animal." And Fleischmann of Erlangen, said: "After long and careful investigation I have come to the conclusion that the doctrine of descent has not been substantiated." And the great paleontologist Branco declared: "Paleontology tells us nothing on the subject. It knows no ancestor of man." Is there any greater name in modern science than Virchow? Yet he said: "Every positive advance which we have made in that study (prehistoric anthropology) removed us further than before from any proof of evolution to be found there. Man has not descended from the ape, nor has any ape-man existed." Equally eminent is Quartrefages, who said, "Man cannot be considered the descendant of any simian type whatever." Moritz Alsberg said: "That man is directly descended from apes is inconceivable."

I have quoted these testimonies of distinguished scientists from Husslein's "Evolution and Social Progress," where a vast deal more is to be found. What has Dr. Faunce to say to these testimonies? Would he have us accept as truth what such eminent authorities tell us is not true? Up to this time, the scientists themselves being the judges, there is no evidence for the descent of man from an animal ancestor; and a vast deal of evidence against it. And yet we are educating the rising generation to believe this infidel science, and such an educational leader as the President of Brown University, in one of the most widely read magazines of the land, openly justifies it. So far as freedom of thought and research are concerned, we are all agreed on that; but are we to be "ever learning, and never able to come to the knowledge of the truth"? The logic of Dr. Faunce would force us to surrender the beliefs hallowed by the centuries because they

cannot be harmonized with such fictitious and fraudulent "science" as Osborn's grand procession of the apes in the Hall of the Age of Man; and if we stand pat, and refuse to give up the truth that has blessed the world for two thousand years for the materialistic evolution that wrecked Germany, we are "narrow," illiberal, and reactionary!

"The traditions of our day," says Husslein, "are still we must remember the traditions of Christianity. Their influence cannot at once be eradicated. It is felt even by those who ignore them entirely. But given a godless education for generations to come, and these traditions also would disappear from the minds of the masses within the nation which has thus blindly offended against reason and sinned against God." There is no middle ground. As in the time of Elijah the issue was squarely between Jehovah and Baal, so now the issue is squarely between the Living God of the traditional faith, and the "gaseous vertebrate" of Haeckelian evolution. The "new learning" substitutes for the old faith a materialism that logically lands us in bestiality.

Are we opposed to progress, then? Far from it; but we demand that progress shall be rational, and that we shall not be asked to abandon a tried system of belief for the speculations of a fantastic and dogmatic Naturalism. We demand that leaders like Dr. Faunce shall discriminate between truth and error, and not condemn us as being narrow because we think for ourselves, and do not follow such freakish guides as Fosdick into the marsh. Brisbane, the paragraphist whose syndicated comments are spread before millions of readers every day, and from whom, in a stack of straw as big as a barn, you may now and then get a thimble-full of truth, sizes Fosdick up correctly when he makes his popularity in New York due to the fact that he preaches a gospel that harmonizes with the interests and maxims of Wall Street. Yet Fosdick's convenient gospel of utility, is superficial religion, and jelly morality, is widely accepted by our preachers. There is a little bantam rooster on an adjoining place to my Den in Mansfield, and I never see the frisky fellow, with his brilliant plumage and audacious air, mount the fence on easy wing, and send forth his shrill notes, that I don't think of the New York clergyman, who can change his church as easily as he does his coat. I have named this pompous feathered midgit, "Fosdick."

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THE CALL TO HOLINESS.

(Continued from page 3)

unto perfection" in the yet unexplored realms of divine grace, ever yearning to be "filled with all the fulness of God."

"Be ye holy" glows in the Epistles not only as a sublime doctrine, but also as an obtainable experience. Aye, we may be made actual "partakers" of God's holiness. The apostle Paul prays that we may be "unblameable in holiness." And the apostle Peter speaks of our being "holy in all manner of conversation and godliness." And we are solemnly warned of the fact that "without holiness no man shall see the Lord."

But let us a little further consider what may be termed the call to holiness. The foregoing makes it perfectly clear that *the call* is from God himself. Therefore the call is not optional with us, but imperative. "Called us with a holy calling" is the divine declaration. And again it is stated that "God hath not called us unto uncleanness, but unto holiness." In his prayer that we may be wholly sanctified, the apostle affirms, "Faithful is he that calleth you, who also will do it."

Every Christian hears the divine call, more or less clearly, to seek deliverance from remaining inherent carnality manifested in different unlovely and sinful forms. Dear reader, have you obeyed the call? To do so involves some special sacrifices and crucifixions. But oh, how unspeakably more precious is that which we receive than that which we give up! The temptations and trials may be no fewer, but the victories more glorious. There will be a greater love for souls and God's Word, as also a better equipment for holy service. Now who that has not obeyed the call will do so at once? "Lord, plant my feet on higher ground."

Benjamin Abbot.

W. M. Zimmerman.



WE wish to bring to the attention of the reader, some of the things that are recorded of this wonderful man of God, Benjamin Abbot. In 1789 he was stationed upon Dutchess circuit, (N. Y.) and at the close of the year 1790 the one circuit had expanded into four, and the ten members had multiplied into nearly one thousand and four hundred." After speaking to the members of the class, Mr. Abbot looked reverently upon young Hedding, (later Bishop Hedding) and said, "Well, my boy, do you know that you are a sinner?" He replied, "Yes, sir." Then, with great vehemence and deep feeling, Mr. Abbot continued, "There is many a boy in hell not as old as you are;" and then exhorted him with tremendous power to get religion. This event not only frightened him, but produced real religious concern.

We have referred to the astonishing physical and psychological phenomena which attended his ministrations, and stated the cautious interpretation of such anomalies given by the best Methodist authorities. Though not peculiar to his preaching, they were peculiarly powerful with him. Uneducated, rough, rude even, in speech and manner, his fervid piety and his genial human sympathy made his weather-worn features glow as with a divine light, and intoned his voice with a strange, a magnetic, an irresistible pathos and power. There may have been a psychological, perhaps a physiological, as well as a moral element in this marvelous power, a mystery which future science may render more intelligible; be this as it may, *Benjamin Abbot led a divine life on earth, walking with God, like Enoch*, from day to day, and the hardest the most ruffian men

who came into his presence—the clamorous rabble that frequently thronged his congregations—fell back, or sank prostrate before him, seeing "his face as it had been the face of an angel;" and if they attempted, as they often did, to escape by the door or the windows, his voice would sometimes smite them down like lightning. His casual conversation, always religious, his social or domestic prayers, had the same effect. If we went into a house to baptize a child, we hear of like effects—the "mother trembling in every joint, four persons falling to the floor, one professing that God had sanctified her soul."

In June, 1796, he rapidly failed, but his soul remained unclouded to the last. He testified that "perfect love casteth out fear, and he that feareth is not made perfect in love." "And for my part," he added, "I can call God to witness that death is no terror to me! I am ready to meet my God if it were now!"

On the 13th of August he was in "excruciating pain," which he bore with Christian patience and resignation. He appeared to possess his rational faculties to his last moments, and for some time previous was delivered from pain, to the joy of his friends; his countenance continued joyful, heavenly, and serene. "Glory to God!" he exclaimed, "I see heaven sweetly opened before me." The next day he was no more. He died as he lived, "shouting!" "Glory! glory! glory!" are his last utterances recorded by his biographer, who attended him in death. He uttered them "clapping his hands in the greatest ecstasies of joy imaginable."

"He was one of the wonders of America, no man's copy; an uncommon zealot for the blessed work of sanctification, he preached it on all occasions and in all congregations, and what was best of all lived it. He was an innocent, holy man; he was seldom heard to speak anything but about God and religion; his whole soul was often overwhelmed with the power of God. He was known to hundreds as a truly primitive Methodist preacher, and a man full of faith and the Holy Ghost."

"Our quarterly meetings were generally comfortable, lively and profitable. Some appeared extraordinary; souls were suddenly struck with convictions, and fell to the ground, roaring out for the disquietude of their souls, as though almost dead, and after a while starting up and praising God, as though heaven were come into their souls; others were as much concerned for cleaner heart, and as fully delivered."—*Whatcoat's Account.*

What wonderful characters some of these pioneer preachers were! Garrettson writes of Bishop Asbury: "He prayed the best, and prayed the most of any man I ever knew." Asbury was greatly shocked upon hearing of the death of his friend, Judge White, of Kent Co., Md. He had been entertained in his home and writes of him, "He professed perfect love and great peace, living and dying."

Asbury's allowance was sixty-four dollars a year. Of six hundred and fifty whose names appear in the Minutes about five hundred died located. Nearly half of those whose deaths are recorded died before they were thirty years old; about two-thirds died before they had spent twelve years in the laborious service. They fell martyrs to their work. They were enthusiastic, sublimely so, but not fanatical.

Some of the preachers in the West have endured hardships somewhat like the early pioneers. What advantages we have now as a result of the sacrifices of others! We have looked upon caskets loaded with beautiful flowers, then recalled that many a dear one out West is laid away without a flower, or maybe some paper flowers, or if in the summer time, a few flowers from their friends' house plants. May God help us in our blessings, not to forget others who made it possible that we have so many advantages and

above all, to be as thankful to God as we are dependent on him! May the mantle of Benjamin Abbot fall upon us, that we may glorify God!

(The above quotations are from Steven's History of American Methodism.)

The Worldly Church Member.

Raymond Browning.

What matters it that on his head were poured

Baptismal waters while the people prayed,
And written on the church roll was his name?
No water of eternal life e'er touched his heart;

Or, if 'twere so, the spring has long gone dry,

And now his life a wide, bleak desert seems;
And, if his name was e'er by faith inscribed
Upon the Book of Life, his sin caused Christ
To turn the pages back and rub it out;
Yet see him sit serene within his pew,
A living corpse, not dreaming he is dead.

His pastor is an amiable fool,
He thinks, just preaching, as a child would blow

Soap bubbles from an empty pipe of clay,
Truths merely to be wondered at, not lived.
The cross Christ bade us bear upon our hearts,

As proudly as Crusaders did upon their shields,

Is but to him the collar and the chain
That keep a wolf from throttling tender sheep.

The Bible in his home, through which the Lord

Would daily speak to him, is dumb, save when

Some preacher comes to loose its golden tongue.

Upon his table pleasure nightly spreads
Hell's quaint insignia, the deck of cards,—
Things ever found in brothels and saloons;
And just as horrid in a Christian's home
As serpents in the flowers of paradise.
Within his house, whose polished floors
ne'er feel

The rough shoes of the plain hard-working saints,

Are often heard sweet music's sensuous strain

While breasts unholy clasp and long they dance;

Yet painted lips with vapid smiles deny
That thoughts unholy sneak into their hearts.

To such a man one paltry dollar sent
To heathen souls in some benighted land,
Brings sorrow more than hundreds lately spent

Upon the puffing auto whisking him
Away from church to break God's Sabbath Day.

He seeks to raise the finest corn and hogs,
Forgetting that his children's souls should be
His greatest care. Would he could read aright

That tale from Sacred Writ about the fool
Who built new barns to fill his appetite,
But failed to feed his soul. And tell us, pray,
How can this man rob God by giving less
Than that which is the least of holy law;
Namely, one-tenth of all our earthly store,
And then ask Christ to help him build a home,

A faith, a heaven, and a character?

Such is the layman who with oily smile
And fulsome word will praise his minister,
And then will pour a poisoned tale into
The bishop's ear, seeking by chance to find
A dainty, soft-tongued, smirking hypocrite
Who sounds the Gospel trump so cautiously
He would not stir the devil from his dreams.
But why enumerate his many sins?
In four words read his evil character
And know his final doom—"He loves not God."



REVIVAL FIRES ARE BURNING.



FLORIDA MEETING.

At this writing, March 21st, I have just passed another birthday and in the meeting which I am conducting at Crescent City, Fla., I asked the Lord to please give me as a birthday present last night ten conversions. I worked hard for them and got only five, but that was enough for me to stay awake more than half the night praising him for. Closing here Friday of this week I take a midnight train for Bradentown, Fla., where I have promised the Methodist pastor to come and round up a campaign which has been in progress two weeks among the laymen of his church, then I'll join my co-laborer, Henry Ezell, in a two weeks' campaign in Cochran, Ga. Please keep us on your prayer list.

Charlie D. Tillman.

CROWDS THROU REVIVAL MEETINGS.

The Evangelistic campaign being conducted in the Methodist church by Evangelists Mr. and Mrs. Edward O. Rice of St. Paul, closes Sunday night. Those who are hearing these evangels of gospel truth and music are enjoying a feast. The meetings are being well attended and deep interest in the salvation of men and women and young people is evident.

Evangelist Rice and his wife come into our midst as sort of an inspiration. Aside from the standpoint of their broadmindedness and rare culture, they should appeal especially to the ambitious young men and women of our community. Mr. Rice, who reached the top notch in financial circles of our country, being vice president of two of Henry Ford's banks in Detroit, associated with the late J. J. Hill, railroad magnate in the St. Paul bank as one of its leading officials and holding other positions of distinction and grave responsibility in our country, has a worth while message to bring them which means much toward their success. The story of one of Minnesota's noteworthy men is interesting and back of it lies a life of consecration.

FRUITFUL MEETINGS.

It has been some time since I have sent in any reports of my work; but be assured I have been deeply engaged "in the business of the King."

The first two weeks in January was with Bro. F. J. Stanton, in the Methodist Church, at Leipsic, Ohio. Had a gracious meeting there. Flu hindered the attendance, but there was a deep interest on the part of many and some good work was done.

Went from there to Ashtabula, Ohio, to assist Rev. Frank Leman, of the Nazarene Church. There we had a very splendid work. A goodly number were saved and sanctified, and church greatly encouraged. They have since dedicated their new building, and are worshipping very happily in it, with victory all along the way.

Came to Indianapolis in February and held a meeting with Rev. Cox, pastor of Nazarene Church on the West side. This was a meeting of great power and gracious victory. Over 150 persons sought either pardon or purity. After a brief rest continued our efforts, opening a meeting with Rev. Kerst, at Ray St. Church of Nazarene. This was the deepest meeting perhaps in many ways. There was so much burden, and travail in prayer, which of course, always brings results. Many wonderful things happened. Church greatly encouraged. We opened a meeting at Wabash, Indiana on Easter Sunday. Pray for us, please, that God may have right of way, and Jesus' name may be greatly honored. This meeting is in the Wesleyan M. E. Church, Rev. Rolla Wise, Pastor. Edna M. Banning, Evangelist.

MARKSVILLE, I.A.

Sunday night, March eighteen, we closed a fifteen days meeting in the Methodist Episcopal Church, South, in Marksville, La. The population of that town is ninety percent Roman Catholic, having three Priests and nine Nuns, with their own Parochial schools, both white and colored, together with all the other equipment peculiar to that Hierarchy, exercising almost undisputed sway over every thing pertaining to that community.

There are four Protestant church buildings in Marksville, but three of them are falling to decay, with no services in any of them except the Methodist. The Methodist church claims forty or fifty members, while the other three protestant churches claim only a dozen or fifteen, good, bad, and indifferent. Among the latter are some excellent christian people who co-operate with the Methodists.

There are two elect ladies in the Methodist church that carry, largely, the burden of the work in Marksville, but for whom, maybe, the doors of the Methodist church would be closed there. They are exceptionally intellectual, highly educated, cultured, refined, and deeply spiritual. After entering into the fountain of cleansing, they caught the vision that none other in that place had seen, and set about bringing in a better day spiritually for the cause of Christianity there, by their prayers, and tears, and personal influence, and money. God has signally rewarded their united and untiring efforts.

They have brought to Marksville different evangelists of note, whose efforts were blessed in the

salvation of souls, but, by removal, and death, and other causes, their numbers were depleted from time to time, so that the cause has advanced slowly, and the conditions are most different from any we have ever met. The people have the very greatest aversion to going to the altar for prayer, or relating christian experience, or having the people approach them in the congregation on the subject of salvation. Because of these conditions we were very seriously handicapped in our work. We preached twice about every day during the meeting, and shall never cease to praise the Lord for giving special help in this part of the work. The leading attorney at that bar, who heard the most of our messages, declared that the effect of them would be felt for twenty years.

Despite all the drawbacks, we had large congregations, in the main, in the night services, and a fair attendance in the day meetings, some say the largest they had ever had, and the best meeting ever held there. Some twenty-five people presented themselves as seekers, and most of them professed to get through, among the number were some of the prominent people who will add greatly to the spiritual forces there. Some of the most prominent professional and business men waited upon our ministry, among them were men who had not been in the habit of attending church services, and who were said to entertain skeptical opinions about Christianity. It was said that this class was mightily moved through the influence of the meeting.

Brother and Sister Shank, of Columbus, Ohio, old friends of ours, and with whom we have labored in other meetings, were our colleagues in the work, and had charge of the service of song. As usual they performed their part well.

We found royal entertainment at the hospitable home of Bro. and Sister J. W. Joffrion. Blessings be upon them and theirs, and upon all the saints at Marksville, who treated us fine in every way, and with whom we became greatly endeared.

J. W. Glascock.

REPORT.

My last meeting was held with Evangelist Tom Ullom in the First Ave. Presbyterian church, Evansville, Ind. The pastor, Rev. Neff, had the way well prepared and we had a good meeting in many respects; about 25 united with the church Easter morning. Evangelist Ullom drove home some truths that gripped. We had two choirs; the junior chorus proved a great blessing; they visited several homes and two hospitals bringing sunshine and cheer with their songs.

My next meeting is April 8, with Evangelist John "Cyclone" Miller, at Arcanum, Ohio. My wife will assist me in the music. Have open date for May.

W. C. Kinsey, Song Leader.

252 S. West 2nd. St, Richmond, Indiana.

IN LABORS ABUNDANT.

Our first meeting this year was in Front Royal, Virginia. This is a college town and we met some mighty fine folk there. Our engagement was one of three weeks but at the end of the second week we were compelled to close the meeting because of sickness. The pastor, Rev. D. L. Snyder, was taken sick the third night of the meeting and was unable to be back in the services again.

Our next engagement was in the Gift Street M. E. Church at Columbus, Ohio. The pastor, Dr. J. F. Grimes, seems very zealous for his people. Over a hundred souls came to the altar but there wasn't the victory we would like to have seen.

From Columbus we went to the East Grand Boulevard M. E. Church, Detroit, Mich. Dr. G. W. Nixon, the pastor of this fine church, stands foursquare for God and holiness. The Lord is blessing his efforts. We were here for three weeks and the Lord gave us souls. During our stay in the city of Detroit it was our privilege every Sunday afternoon to hear Bro. J. F. Owen preach at the Holiness Tabernacle. We never hear Bro. Owen preach that it doesn't melt our hearts and make us want to go down deeper into the love of God and long to know him better. Thank God, for such men. We were delighted to have Bro. George Bennard with us for a couple services. He was passing through the city to fill an engagement and stopped over for two services. The first night he was with us he sang "The Old Rugged Cross." We are always so glad to hear him sing. The next night he preached for us. May God bless Bro. Bennard and keep him true!

We closed in Detroit Sunday night, March 11th, and began at West Springfield, Pa., Tuesday night of the same week. We have never been in a place just like it. The folk do not believe in revivals, they say, and have not attended the services very well. Sunday morning the Lord gave us victory. It has been a real delight to work with Bro. C. L. Green, the pastor. Sunday night after he had preached on "Abraham's Sacrifice" he said, "I have been preaching to just one man tonight. That man is your pastor. You may do as you please, but I am going to the altar. This thing must be settled tonight—I must have a clean heart." We prayed with him for an hour and twenty minutes and then his soul struck

fire. Thank God! that pays for the whole meeting. We see big things ahead for Bro. Green if he keeps true and goes on with God. Sixteen seekers knelt at the altar with him Sunday night.

We need your prayers as we go from place to place. Please don't forget us. From Trinway, Ohio, we go to Atlanta, Ga., for two engagements. This brings us up to our summer work.

Asking God's richest blessing on you all we are, In his service,

The Mackey Sisters.

MANY SEEK THE LORD.

We recently closed a gracious meeting at Vaughn, W. Va., in which God manifested his presence in a wonderful way. This place was dead, spiritually, with the exception of one woman who had invited us there. When we arrived they turned out to see what was going on; the Lord convicted and the people responded to an invitation which filled the altar. At the close of the meeting 43 testified to a clear-cut regeneration and purity of heart, and 13 united with the Methodist Church.

From Vaughn we went to Bomont, W. Va., to assist Rev. R. L. Metcalf. The church was in a backslidden condition save a few, many of them fighting spirituality. At the close of the third sermon we gave an invitation for seekers and the altar was filled, and continued to be filled in every service to the close. After closing at Bomont we ran by home for a day, then on to Albany, Ky., where we are now in a gracious meeting. The first night's service seven were at the altar; this is only the fourth day, and 52 have been at the altar, six have been sanctified and four converted.

I have some dates, should any desire my services. Home address, Wilmore, Ky.

L. E. Williams.

REPORT OF THE NATIONAL ASSOCIATION.

Reports of victory from San Diego, Cali. The National coast-to-coast conventions continue the work of spreading Scriptural Holiness over these lands. March 12:18 the party held a five days convention in the First Methodist Church of San Diego. This is but one of the many M. E. Churches that have opened their doors to the Word of truth and the work of holiness during the year; in every instance the Lord has graciously rewarded them by saving and sanctifying souls and reviving the local work unto love and good works. The pastor, Rev. Lincoln A. Ferris, we found to be an able minister of the Word, true to the fundamentals, giving testimony to the blessing of full salvation, and a man highly esteemed throughout the city for his work's sake. Many of the members of this large church were in regular attendance at the two services each day, with many others from sister denominations and the local churches. At one meeting there were thirteen denominations represented and near thirty representing local churches: by this our readers may know how well the ways of reaching the various churches are opened to the spread of holiness. We trust each of these shall carry with them the fires of revivals to kindle within each church represented. During the meetings there were some sixty seekers at the altar many of whom prayed through into the "Grace wherein we stand and rejoice in hope of the glory of God." S. P.

THREE GOOD MEETINGS.

God has been pleased to give us three good meetings since our last report. The first was with Rev. H. W. Welch, pastor at Franklin, Ohio. Though the battle was hard, we enjoyed our labors with this man of God. More than fifty knelt at the altar during the meeting and the most of them prayed through. We were well entertained and a liberal donation was given the pastor and good offering for the workers. The children's meetings were largely attended and greatly enjoyed by both young and old.

Our next meeting was with pastor Howard Paschal, of Ft. Wayne, Indiana. He is a young man but making things go for God. Over one hundred came for prayer and over ninety professed pardon or purity. The church presented us with a nice wardrobe trunk, besides a good offering. They also responded liberally with a gift for the pastor. There were more confessions in this meeting than any we ever held, and many seemed to get firmly anchored to the Rock.

Our last meeting was at California, Pa., with Pastor Strickler. The church here was small but in good condition, spiritually. The pastor has a vision for greater things and is planning a new church. One hundred knelt at the altar and sixty-nine prayed through to victory. The children's service on Sunday afternoon filled the house with both young and old, and the object lessons given by Mrs. Aycock seemed to be a great blessing to the people. A Sunday School Rally was held the last Sunday of each of the above meetings with good results and marked increase. These three meetings resulted in forty members for the churches in which they were held.

Jarrette and Dell Aycock.

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(Continued from page 1)

the great body of our church has by no means crossed over either with, or without, a jar.

I wish it distinctly understood that I have no feeling other than that of courtesy and kindness toward Doctor Rowe, but I am entirely out of sympathy with his statement. I do not believe that a man who can write thus lightly of so serious a question is fully prepared for intellectual or spiritual leadership in Southern Methodism, and thousands of us, loyal and true, are fully determined to at least *have a jar* on the subject. We do not intend to endorse and support men who have given themselves over to the modern skeptical views with reference to the inspiration of the Holy Scriptures and the Atonement revealed in them.

We are approaching a time for a tremendous boycott of all this sort of thing. There are enough Methodist people in the South to make a great church; Methodists who hold tenaciously to the traditional faith, who accept the Bible as the Word of God; who believe in the Lord Jesus, as promised in prophecy and revealed in the New Testament; and who have no sympathy with German rationalism or with the frolicsome spirit of the destructive critics of this nation. We do not intend to follow their leadership, to lick our religious salt out of their hands, or to support them with our money. We believe that this whole drift of rationalistic, destructive criticism is unsound in its philosophy, out of harmony with the Word of God, grievous to the Holy Spirit and ultimately will go from one phase of unbelief to another, until it heads up in infidelity, destructive to all spiritual life. In the end, it will take the Bible away from the people; it will put out revival fire. It will sound a note of uncertainty that will bring into the church a generation of skeptics; it will destroy all true Christian faith. It will undermine morals. It will breed lawlessness and crime, because it does away with the God of the Bible and the holy fear and reverence for him that restrain wickedness and develop true piety.

We are unable to understand how men with the vows of our holy ministry upon them can be indifferent to the rapid headway that destructive criticism is making in our beloved Zion; and it certainly looks as if there were a class of men who are quite dis-

posed to control the machinery of the Church, and to use that machinery for a propaganda entirely out of harmony with the Holy Scriptures, the doctrines and traditions of our beloved Methodism.

A Correction and Amende Honorable

We fell into a very serious blunder in our article of March 21st, when we charged Doctor C. D. Harris, Editor of the *Baltimore Southern Methodist*, with upholding and advocating the Dance in its worst forms. Our error consisted in taking seriously what Doctor Harris intended as irony and sarcasm.

The fact is that the *Baltimore Southern Methodist* was handed us by a very intelligent subscriber, and, up to that time, we had little or no acquaintance with either the paper or its Editor. If we had read after Doctor Harris prior to this we would have better understood his article which he wrote entirely in terms of sarcasm concerning the dance. We feel it is our duty as well as pleasure to withdraw all that we said in relation to Doctor Harris and the *Baltimore Methodist* and humbly beg our brother's forgiveness for our mistake. The *Baltimore Southern Methodist* is standing out strenuously against the modern dance and has recently given a large part of the paper to a series of three sermons on the Dance by Doctor Chappell, of Washington, D. C., and I have been given to understand that Doctor Harris is one of the strongest fighters against this modern craze.

We want to commend the *Baltimore Southern Methodist* and its Editor to our readers for the pronounced stand it is taking against wicked amusements and other things which would destroy our Methodism.

GEORGE W. RIDOUT.

BE OF GOOD CHEER.

Mrs. H. C. Morrison.

IN these days of doubt, uncertainty, quibblings, questionings, waning in spirituality, loss of faith, and general unbelief, it is well to ponder the admonition of the evangel John, when he tells us in his gospel of the words of Jesus, words that were spoken out of his heart in that valedictory talk to his disciples, "Be of good cheer; I have overcome the world."

Christianity differs from all other religions in that, it is a religion of hope, a religion of power, a religion of victory. As some one has wisely said, "It is the only religion with a Calvary and an Easter Day." Calvary portrays the wonderful love that gave the only begotten Son for lost mankind; Easter proclaims the power of God to save from the uttermost to the uttermost.

We are sometimes tempted to become discouraged, when we read of the apostasy of so many who profess to be leaders and teachers in the things of the Kingdom; but then the temptation is rebuked, when we remember that such times have been prophesied as preceding the final consummation of this dispensation. Paul tells us that there will be a departure from the faith; men shall be lovers of pleasures more than of God; disobedience to parents will be a mark of the closing days, and if it were possible, the very elect will be deceived.

But while this is all true, yet we have the promise to the *faithful*, that he that endureth to the end shall be saved. We are admonished to "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." If we have the peace that passeth all understanding, and our heart's affections are set upon Christ, we have the divine furnishings that will enable us to triumph over the world, the flesh and

the devil. Yea, we shall be more than conqueror through him who loved us, and gave himself for us.

It is time for meditation and devout living; otherwise we shall be engulfed in the maelstrom of unbelief that is so prevalent, and becoming more alarming as the days go by. A. B. Simpson, speaking of the last times says: "Malachi looked out on the sunset of the Old Testament. It was a dark outlook. There was little glory in the sunset clouds. His little prophecy reveals to us a condition of religious indifference and degeneracy not unlike the condition we may expect in the closing days of the New Testament. But as he gazes upon the darkening picture, lo, in the east there begins to glow the dawn of a brighter sunrise, and he portrays the beautiful picture—'Unto you that fear my name shall the Sun of righteousness arise with healing in his wings.'"

There are many who read these lines whose faith is being tested, who are burdened for the backsliding all about us, who are wondering what the outcome will be; to such, and to myself, I would offer the words of our blessed Christ, "Be of good cheer; I have overcome the world." He has the keys of death, hell, and the grave, and will see that every trusting heart will triumph over every foe. The glad Easter time is just ahead, when we shall triumphantly sing, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." The words of Jesus to the disciples on the mountain side come floating down through the centuries, and are ours today: "Lo, I am with you, alway, even unto the end of the world." This is the pillow of promise upon which every weary soul may rest until the storms of life be past. Then, we shall see him as he is, and shall be satisfied when we awake in his likeness.

Rev. G. W. Ridout, our Corresponding Editor, has calls for several meetings this summer in Canada. He will hold a meeting at Shawville, Quebec, one at Winchester, Ontario, one in Ottawa, and at another point. He will be open for two other Canadian meetings. Could hold one in Toronto and in Montreal. Dr. Ridout was trained in Canadian Methodism, and is always at home in the Canadian work. We urge our Canadian readers who would like Dr. Ridout to give them a summer meeting to write him at Asbury College, Wilmore, Ky.

We Wish to Remind You

That we have a late edition of Bunyan's "Holy War," a book that should be in every home. Children will read this with delight, as it impersonates its characters in such a way that will please and attract the reader. There are many characters in "Holy War" who have their parallels today in official and private life. There was the cunning and tyrannical Lord Will-be-Will, who, under the cloak of law, served his Master Diabolus faithfully, and there was Mr. Affection which his strange family, Recorder, Forgetgood, the legal mischief maker. Mr. Haughty, Mr. No-Truth, Mr. Cheating, Mr. Atheism, and all the rest of that brood of wickedness—just the same class of people we meet in the battle of life today, for human nature has always been the same in every age. The Holy War is illustrated with drawings that admirably fit the characters of the book. During April, this book may be had for half price, only 50 cents. Order of Pentecostal Publishing Company.

MRS. H. C. MORRISON.

You are interested in our Lord's return. Get "The Blessed Hope," \$1.50, and "The Renewed Earth," \$1.50. Read these for full information and soul inspiration. During April the two for only \$2.75.

PIFFLE!

Bob Shuler.



HENCE came all this talk, this chatter and magpie stuff about such changed conditions as necessitate a retreat on the part of preachers from the old gospel! We read that conditions, new conditions, changed attitudes, advanced notions and the like, demand that the pulpit recast its message. These are new times, they tell us. The modern mind has suddenly made its demands for modern preaching. The old gospel will no longer interest thinking men, we are informed. A great line of bunk, this! It is everything except true.

The war that has not yet burned out ought to have shown us just how changed men are. Civilization was a mighty word before that war. It went into eclipse and the black shadow of savagery hung and hangs today. Here in America an intimate "close-up" of the movie celebrities, the most famous Americans living, ought to give us a glimpse of the distance we have come since men and women lived like animals, without the faintest thought that there was such a thing as sacredness in sex relation. So long as there are people in the mansions of Wilshire who are more beastly than the naked savages under their brush roofs along the Congo, we haven't advanced to where there's any immediate danger of wings budding on the human family. Call it total or partial, the depravity's there and in super-abundance. Moreover, only the old grace of the old God, as preached with the old authority by the old preacher will do much to wipe out the old sin that in this modern day is as black and damnable as the old hell.

Intellectuality is making a fool of itself and scholarship is proving ignorant beyond redemption in this new claim that man has so advanced as that God's laboratories must be remodelled. Man is as vile today as ever in the history of the world. He needs to be sent to the same old laundry and washed with the same old soap. The dirt upon him and the dirt within him is just as dirty as in the days of Luther and Wesley, and we preachers are a bunch of simplified dunces, the moment we swallow the devil's logic, seeking to prove that we can evolve the devil out of man like we've evolved the monkey into him. Man is lost. He's as lost as he ever was. He's so lost as that every time he's tried to find himself, he's simply met himself coming back. The wilderness has him. He's afoot in the jungle without a path, while the midnight is about him and his eyes are blind. The ditch awaits him. It's a chasm. There's neither help nor hope within himself, within the deep woods where he wanders, nor within the world whose pathless ways have tangled his prodigal feet.

And here comes some bright Ph.D., whatever that is, some lofty authority on Science and Philosophy, who announces in elegant phrases that advancing man has now found himself, and the preacher must, therefore, change his message. Broadness and the liberal mind must match the demands of that exalted eminence to which man's feet have come. And as all this high class-room slobber is sprinkled about, men are hating and killing and plundering each other, the world over, as never in human history. There is more treason in great Christian America, more faithlessness in marriage relation, more contempt for authority, both in the home and court, more looseness in idealism, more disregard for the value of virtue and the wealth of honor than have cursed the soul of this Republic since the seaweeds floated out to greet Columbus. Wonderfully advanced, indeed, when women puff their cigarettes, their silk-clad knees challenging

the eyes of their male escorts in modern society! Some progress, when we can record almost as many divorces as marriages in a land that is supposed to lead the van!

Say, brother, this hot wind about a new day with its modern mind is solidified rot! It's the old, old day of a world gone pell-mell to the devil, a world that will never and can never be saved except by the old, old cross. The sheep wool that adorns these ecclesiastical infidels has not hidden the fang of the wolf. I tell you that the modern preacher with his modern departure from the old salvation, is the modern trap of an ancient devil, whose methods are still young. God save the church and the world from the searing breath of their blasphemous lies.

The fires of hell are old. The sin of man is old. The helplessness of the human heart to cleanse itself is old. The pitiful weakness of flesh, human flesh, flesh under which the white hot furnace of appetite and passion burns, is an old, old weakness. Thank God, the gospel is also old. The Christ, the Cross, the empty tomb, the fountain filled with cleansing blood—yes, glory to God, they are old, as old as sin! It is an old way to hell, starting from the garden. It is an old route to heaven, beginning at the foot of a cross.

And the preacher or the atheist, it matters little which, who spills this "piffle" about a new day and a modern mind, with new processes and a new gospel, is simply a new fool compared with the old fool who used to look in the same old frog pond and think the sun was shining from under it.

Heart Talks to Converts.

Rev. E. E. Shelhamer.

No. III.

CONFESSING FAULTS.

"Confess your faults one to another, and pray one for another, that ye may be healed." Jas. 5:16.



THIS is as direct a command as that of confessing sin. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." We confess our sins in order to get saved and confess our faults in order to keep saved. A fault is not always a sin, but a fault becomes a sin the moment one refuses to confess and forsake it. Right here is where many a convert begins to cool off—he does not willingly and voluntarily confess his short-comings to his brethren and his household.

This plain command does not say, Confess your faults to the Elders, or a priest that you may be forgiven. No! But let the members of the church confess their faults to each other. Adam Clarke remarks: "This social confession tends much to humble the soul and make it watchful. We naturally wish that our friends in general and our religious friends in particular, should think well of us; and when we confess to them offences which, without this confession, they could never have known, we feel humbled, are kept from self-applause and induced to watch unto prayer that we may not increase our offences before God and man."

It does not require any grace, and only a spoonful of brains, to argue and contend that you are right, but it does require honesty and magnanimity to humbly own a fault. Pride and the devil combined, will try to bolster you up and make you believe it is a sign of weakness to acknowledge that you were wrong, but this is a great mistake. Everybody whose opinion is worth anything will admire and think the more of you.

Wesley said, "Be always ready to own any

fault you have been in. If you have at any time thought, spoke, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God; no, it will farther it. Be, therefore, open and frank when you are taxed with anything; do not seek either to evade or disguise it. But let it appear just as it is, and you will thereby not hinder, but adorn, the Gospel."

Noah Webster, who compiled the unabridged dictionary, was asked what was the hardest word to pronounce. He replied that, the hardest thing to say correctly was, "I am wrong." Yes, there are very few people big enough to voluntarily say this. Most of us must be cornered and compelled to look at an inconsistency and even then we bray and kick like a mule—to our own belittling. Many a great man's downfall and disgrace started when he refused to correct a statement or acknowledge a fault. This hardened him so that he could easily repeat it, or do something worse.

Be careful, then, when anyone charges you with this or that fault that you do not retort, "Oh, well I can't be you! I saw the same thing in you." No! If you would grow in grace and get rid of such infirmities as hinder and cripple your usefulness, be glad to associate with those who have the courage to point out to you your weaknesses. Even those of your own household, and others who criticise you severely, will develop and do you more lasting good than those who withhold needed reproof.

Stray Shots from the Rapid-fire Gun.

A. P. Gouthey.

Some thoughts are prayers.

He falls hardest who falls backward.

True greatness never shows better than in the acknowledgment of wrong.

I would much rather have a discreet enemy than a fool friend!

God in creating us, put our tongue under our brain—Suggestive isn't it?

As a rule the bantam does his crowing when the eagle is not in sight.

When goslings man the official positions a gander can fill the pulpit and any old goose can lead the League!

To "get even" with a person is to put one's self on the offender's level—to suffer the wrong silently is to prove one's self the offender's superior.

As a rainbow can only occur when the clouds hang opposite the sun, so sorrow's tears can only beautify the character when they are shed at the cross where *The Son* shines light on the heart.

My friend, did you wonder at that cruel wrong that crushed your heart? Listen! A man, to see far, must climb to some height—a broken heart is often the mountain peak from which we get a broader view of the sunlit land of greater triumph!

Magdalene was by no means the last one moved with a desire to embalm a dead Christ. Lying in state all around us is a dead Christianity embalmed in worldly respectability where hoarded wealth and worldliness have made funeral rites necessary, lest the stench of a putrid religion horrify the worshippers! Here and there a burdened heart comes to the denominational "dead house," as did Mary of old. The angelic voice still asks of all such honest seekers after Jesus, "Why seek ye the living among the dead?"

OUR BOYS AND GIRLS

My Dear Boys and Girls:

I must ask your permission again to answer some of your letters, as I have so many on hand that they would be out of date, should I wait to print all. I want you to know that no letter ever finds the waste basket, unless it fails to have a signature. I like to hear from you too well for that, so keep writing and when I get too far behind I will take a week or so off and answer you through *The Herald*; then you will know that I have received and read your letters.

Mary Porter Shields, you have more pets than you can manage. I know Bro. Griffey,

Annie Heine, your nice letter received, and am glad to know that you are a Christian.

Naomi Gegan, I see you want to be a doctor. Well, the women are making good at most everything they undertake, so go ahead.

Selma Moore, I regret not to let you see your first letter in print, but you must write again.

Clara May Imers, I am not sure that I have your name right; if not, print it next time.

Mrs. Dougherty, your poem was very good. Let us have a letter from you soon.

Mildred Stone, you live in a town where Dr. Morrison first began to preach, Stanford, Ky.

Ettie Walker, I see you have been reading your Bible, by asking so many questions.

Karl Owens, you came from Sunny Florida to see us, and we welcome you. I like Florida very much.

Catherine Clement, I hope your mother is better from her asthma.

Bedwin Craft, it is too bad that your first letter is not printed, but I am sure you will want to let us hear from you again.

Mrs. Lester, I trust you may be recovering from your illness. We shall be glad to hear from you when you are better.

Ivel Headrick, you ask if I am at home? Yes, and this is to let you know I received your letter, which I hope will be followed by another.

Mr. Erickson, glad to hear from you and hope you will come again.

Helen Ludlow, I am so thankful that you have become a Christian. Your birthday is just three days before mine, but that does not mean that you are older than I. Let's turn over some new leaves.

Lena Troutman, I am glad to know you like *The Herald* and when your time is out hope you will renew.

Bro. Mc Clinton, your kind letter received and am sorry to hear that your wife is not well. I trust her operation may be successful.

Elizabeth Patterson, my real name is Elizabeth, but they shortened it and called me Bettie.

Uramae Barham, you are a good little girl to help with the baby while your mother attends to her work.

G. L. Holst, I believe you make a good boy Scout, and it must have been fine to be in that Washington Parade.

Wade Atkins, you are forming good habits in attending church and Sunday School.

Gladys Mc Call, you must cultivate your talent and some day you may be a famous painter.

Nina Mc Call, that must have been a terrible blizzard. I am glad winter is gone and the balmy springtime is here.

Billy Good, you have taken a fine step in giving your heart to the Lord.

Sister Nichols, we thank you for the new subscription for *The Herald* and pray the paper may prove a blessing to those who have taken it.

Rewan Messerschmidt, what a great big name you have! I hope I got it correct.

Maylean Shaddock, I suppose you think your letter was in a wreck, but I have read it and it was nicely written, but lack of space forbids my printing it, so write again.

Beverly Bridges, I hope you passed your examination all right.

Earnest Ivers, I received your first letter and shall hope to hear from you again soon.

Kate Shaddock, do you really mean that your mother had 22 children? and then raised three outside of her own family? A heroine she is!

Earl Perry, your letter is well written and interesting. You are right in striving for an education.

Clara Lee Collier, I, too, think our Page is very interesting, and of course, it is the nice letters the children write that make it so.

Stella Watson, it is nice that you like your teacher, for you are more apt to study well.

Bernice Erickson, I am so glad you are looking toward Asbury College for your college education. We have the High School also, if you wish to come for that work. Hope you had a nice birthday.

Noah Marlin, tell your mama we received her letter and glad to hear from you.

Lola Dent, your poem was very good, and if you keep trying you will be a fine writer.

A friend writing to *The Herald*, asks that the cousins write to Miss Mona Eaton, Smyrna, Ga., Rt. 2. She has had flu and is still in poor health.

Mrs. Carrie Cain, we are glad you ventured to write to our Page. You will always be welcome.

Christine Hubbard, I hope you will come to Asbury College, for it is a fine place to secure your education. Glad to know you have one of our boys as your pastor.

Ruby Crowson, you certainly have a smart little brother. I know you take great pains to teach him.

Genevieve Moore, what a useful little girl you are! A girl who can milk, ride horses and attend to chickens will make a useful woman.

Fay Butcher, you are right in saying that picture shows do boys and girls a great deal of harm. It puts mischief into their heads they would never think of, had they not seen them at the show.

Alice Carrico, glad to have another letter from you. I know you will make a good teacher, so don't give up your plan to be one.

Dorothy Skov, your letter is so well written I wish I could print it, but you will favor us with another, won't you?

Roy Roberts, it is too bad that this letter cannot be printed, but please to keep on writing.

Della Watson, your nice letter received. I am sure you are enjoying going to school these beautiful spring days.

Cleo Godard, yes indeed, you are welcome to our corner, and we hope you will write us another nice letter.

Ova Tucker, I am glad to welcome another little Baptist cousin to our corner. It is nice of your Aunt to let you have *The Herald*.

Carol Twist, how thankful I am that you have given your heart to God early in life. Shun the very appearance of evil and you will never backslide.

Ruby Bowers, talking of the nice fruit you have makes my mouth water. I hope you will have a good crop this year.

Paul Hood, you may be sure we are glad to welcome a Baptist boy to our corner. We love all followers of Jesus, by whatsoever name they go.

Grace Wimple, this is to let you know your nice letter has been received. Let us hear from you again, and tell us about those oil wells in your country.

Dona Gardner, you have Dr. Morrison's birthday, so remember that the next time it comes around.

Mary Virginia Anderson, I hope you will get your mother to subscribe for *The Herald* for you, so you can keep up with the Children's Page.

Thelma Gardner, I do not remember of meeting your brother, but hope to some time.

Eunice Jackson, how thankful you should be to have your parents spared to you. Write again.

June Bright, we shall look for you at Asbury College when you get old enough.

Esther Walker, I think your name is beautiful. You know there was a woman in the Bible by that name, a beautiful Queen, who rendered a great service for her people. See if you can find out about her.

Ethel Walker, you and Esther live a long way from me, but I count you as two of our Band.

Paul Driver, you are a good boy to read your Bible daily. I hope you will come into the sweet experience of holiness of heart.

Willie Phillips, I thank you for your good letter. I know Bro. Adams and he is a splendid preacher and true man of God.

Pearl Canady, the fact that you enjoy reading Dr. Morrison's sermons shows you to be of solid worth. I am sorry not to print your nice letter.

Margaret Sweazy, I am sure you are a true little Methodist, and that you will grow up to be a useful woman in the church.

Violet Bates, I suppose you have concluded that Mr. W. B. has gobbled your letter up, but not so. It has been waiting its turn, as have many others, so I am answering so they will not have to wait longer.

Eva Eppard, I hope you may receive some nice presents May 7, your birthday.

Ruth Miller, glad you enjoy reading our Page. I hope you will do well in school.

Mary Ruth Griffin, you ask if I have much work to do? If I were to tell you just how my days are spent you would wonder how I got it all done. But I am very happy in my work, and that makes it easy.

Audria Alford, you write a nice letter for a seven-year old girl.

Mable Sears, it is too bad that your first letter is not printed, but this is to let you know I received it.

Mrs. Mulder, glad to hear from you. Your advice to the cousins is good, and I hope you will let us hear from you again.

Dan King, allow me to congratulate you upon your recovery from pneumonia. Many have been its victims this winter.

Irma Butcher, your letter is fine, well written and worded, and I want you to write me another just as good and it will sure go in the paper.

Mrs. Acree, sorry to have delayed answering your letter. The premium offer does not apply to last spring.

Grace Alford, you came a long way to visit us and am sorry your letter is not printed, but if you could see the pile I have you would understand why I am answering some of them.

Lois Mizell, your splendid letter has been received, and I am going to ask that you favor us with another just as good.

Gladys Cole, I am asking for you that Gladys Drake send you her address to your home, Ludington, Mich. Rt. 1., as you wish to get in touch with her.

Leona Owsley, your letter has been received. You must write again.

Kathleen Rash, I suppose by this time your school is out and you are helping to set hens and make garden.

Goldie Kleinhart, your poem was fine and we want you to send us another soon. I regret not to print it this time.

Margret Hallman, you live in the same town of Brother Raymond Browning. I wonder if you know him?

Evelyn Swann, I think your other letters must have been printed, for if your name was signed it never went to the waste basket.

Hester Gilk, you certainly have your share of pets. I guess that colt is almost grown by now.

Bro. Hysell, I hope our cousin who signs herself "Sadie" may see this and know that you are praying for her.

Ethel Troutman, you must not be discouraged that your first letter did not appear, but write us another soon.

Aretha Young, hope you had a pleasant birthday and received many remembrances.



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Mrs. Smalley, I think I made a note of the young woman, Miss Mona Eaton, Smyrna, Ga., Rt. 2, whom you wished the cousins to write to.

Callie Echols, glad to have you write, and wish you to know our Baptist cousins are always welcome.

Raba Griffin, I hope you are having beautiful weather now, as it was so bad when you wrote.

Madge Griffin, you must be popular with the cousins, as you have received so many letters from them.

Bessie Griffin, will you forgive me for not printing your first letter? I know you want me to catch up, and will not hold it against me.

Virginia Wescott, it is nice to have a visitor from N. J. We do not often hear from our boys and girls in that state.

Ruth Richardson, what a dear old grandpa you must have to keep house for you since your dear mother went to heaven.

Ruby Sublett, I am glad you have a brother studying for the ministry. Did you know he has Dr. Morrison's birthday?

Ira Murphree, I see that you were born on Decoration Day. Make them put some flowers on you on that day.

Era Murphree, I judge you are Ira's sister. If so, see that he gets a treat May 30.

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A LUBRICANT—NOT A LAXATIVE

Milton Mounts, your letter was good and will you not write us another soon?

Syble Bowen, you are small to come from far-away Arkansas to visit us.

Clarise Reaves, I know you miss your little sister who has gone to heaven. Live so you can see her again.

Bulah Scarberry, I will always remember your birthday as it is the same as my son's.

Gwendolyn Smith, I hope your grandfather has recovered from his stroke of paralysis. The cousins who read this, please pray for him.

Earline Slinker and Virginia Risen, I know you girls are great chums, for you even have to write your letter together.

Lessie Mae Richardson, we shall look for that promised letter to the Boys and Girls' Page, so don't disappoint us.

Mamie Boyd, I am asking the cousins to remember you in prayer.

Louise Dougherty, you are quite well off to have three chickens and two cows for pets. I am sure you are kind to them.

Geneva Daugherty, I am wondering if those chickens and cows are partnership pets? You and Louise both have the same number of each.

Yuba Luther, we all would like to know Sadie's full name. Perhaps she will let us have it some time.

Mai Humphreys, we are always happy to welcome Ky. girls to our page.

Victoria Jones, I note your address is Mayfield, Ky., and hope Sadie will let you know her name and address so you can send her the canna bulbs.

Fallen Asleep.

ROGERS.

Clayton Rogers, a pioneer of the early Holiness Movement of Texas, has swept through the pearly gates and made a safe landing on the shore of everlasting bliss, where the sun never sets and the leaves never fade, where the eyes of the faithful their Savior behold in that beautiful city of gold.

He was suddenly stricken with pneumonia and lingered only a few days. The chariot swung low for him on the night of Feb. 22. He shouted, exhorted, sang and praised God.

The writer, who had known him from childhood, was with him just a few hours before passing over. My soul was blessed by being there and seeing the great victory as he neared the borderland. He was faithfully waited upon by his two daughters, Mrs. Bessie Rogers and Mrs. Ethel Acker, day and night, not allowing any one to take their places at his bedside. Such devotion is beautiful to behold in these latter days.

Bro. Rogers was born in Tenn., June 23, 1847. He came to Texas with his parents when but a boy. He was a Christian from his youth, and one of the first to accept the teachings of Ho-

liness. He later united with the Nazarene Church. His children have lost a loving father, the church a faithful member, but Heaven has gained another saint. Two daughters, a son, five brothers, two sisters mourn his departure.

S. D. White.

NEWKIRK.

Mary Ann Newkirk was born in Clinton county, Ohio, July 20, 1847. In 1865 she was married to Simon Cope Stratton. They moved to Ames, Ia., in 1873, where they have lived ever since. To this union were born nine children. She joined the M. E. Church in 1873 and was sanctified five years later. She died March 16, 1923, aged 75 years, 8 months and 15 days. She leaves to mourn her loss a husband, 7 children, 15 grandchildren, 7 great-grandchildren, two sisters and one brother.

Her loving daughter,

Hattie Stratton Penland.

NOTICE.

With nearly eighteen years' experience as evangelists, leading our own choirs, doing the preaching, duet work, we have decided to take a vacation; not desiring to be entirely out of the work during a certain period, we are open for revival work as singing evangelists. If in need of help, address us

W. R. Quinton and Wife.

Chipley, Florida.

REQUESTS FOR PRAYER.

A Reader asks The Herald Family to pray earnestly for the healing of her body.

Mrs. B. B., wishes prayer that she may enjoy the experience of sins forgiven.

The friends of Wesleyan Methodist Church, Waycross, Ga., desire that

prayer be made for their pastor who has been in the hospital, that he may be restored to health.

Pray that an orphan girl may be converted from Christian Science, and also shown the evils of the dance.

Please to pray for an entire family to be saved; also that a mortgage may be lifted from her home.

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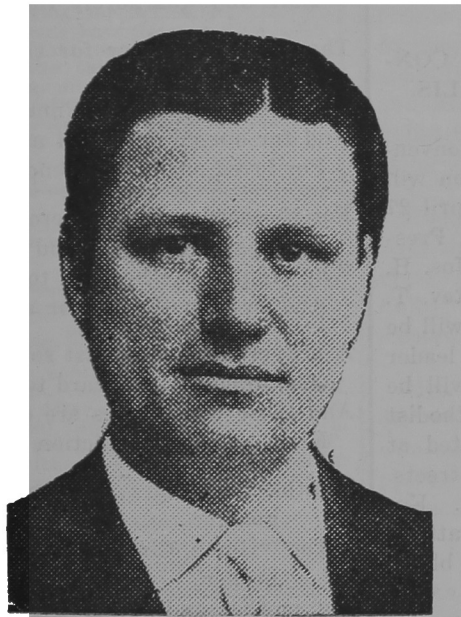
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N. B.—Rev. Jack Linn is the author of Good News Column which has run for years in The Herald.

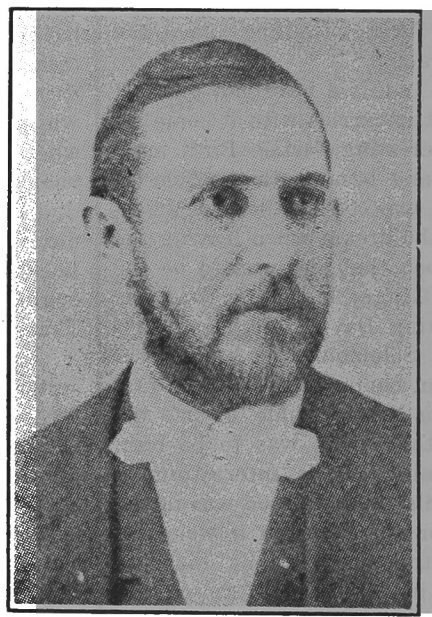


DR. R. T. WILLIAMS

Olivet College Camp Meeting and Commencement

AT OLIVET, ILL., (Near DANVILLE, ILL.)

May 17th to 27th



REV. BUD ROBINSON.

SPECIAL WORKERS:—Dr. R. T. Williams, Dallas, Tex., Dr. C. H. Babcock, Los Angeles, Calif., Rev. Bud Robinson, Pasadena, Calif., Serg. Alvin York, great war hero.

A number of District Superintendents, pastors and laymen of the Nazarene Church of the middle west will be at this great gathering.

This meeting has for its main object the salvation of a lost world and advancing Christian education.

All ministers of any denomination will be entertained free, both board and lodging. Lodging free for everybody; a very reasonable charge will be made for meals to all laymen. For particulars write Rev. T. W. Willingham, Olivet, Illinois.

Olivet College opens Sept. 4th, 1923. Write Pres. N. W. Sanford for catalog.

E. O. CHALFANT, Secretary.

Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson V.—April 29, 1923.

Subject.—Ruth, the Faithful Daughter. Ruth 1:14-22.

Golden Text.—Thy people shall be my people, and thy God my God. Ruth 1:16.

Time.—About B. C., 1300.

Place.—Moab and Bethlehem.

Introduction.—The book of Ruth is a prose poem, although it relates the facts of the life of the heroine and those connected with her. During a severe famine in Israel a man by the name of Elimelech, living at Bethlehem, went with his family to dwell in the land of Moab whose inhabitants were of the descendants of Lot. They had discarded the worship of Jehovah, and were worshippers of the idol Chemosh. Their habitat was the country east of the Dead Sea and the river Jordan as far north as the river Jab-bok. In going into this land to escape the famine that was devastating his own land, Elimelech had taken with him his wife, Naomi, and his two sons, Mahlon and Chilion. The two sons married Moabitish Girls, Orpah and Ruth; and the family settled down in that land; but ill luck overtook them. At the end of ten years the husband and both sons were dead. Hearing that the famine had passed away in her own land, Naomi decided to return to her people, but told her daughters-in-law that it would be best for them to return to their own people. Orpah consented to this, kissed her mother-in-law, and went back to her father's house; but Ruth was of a different mind. She determined to follow Naomi back home, and to make her future dwelling place the land of Israel.

Not only is this a beautiful piece of history, but it carries with it some intensely interesting facts. Ruth married Boaz and became the mother of Obed who was the father of Jesse. Little did she dream when leaving the land of Moab that she was to be the mother of kings; but Jesse was the father of king David, and the grandfather of Solomon. But that was small honor compared with the fact that on his human side Jesus, the Savior of the world, was to be born of her family. It is interesting to note that this Gentile blood was in the Christ. For some reason it was best in the Father's eyes that his Son should be in touch with those who were not of pure Jewish stock. May be it helps us who are not of the stock of Israel to get a bit closer to him.

The Lesson Proper.—The nine verses given us for a lesson are but a text from which to preach a sermon. We hear much said against mothers-in-law; but it may be that the case is much like that of the unruly sons of preachers: a few bad ones ruin the reputation of many good ones. Naomi was a good mother-in-law. She so lived her religion as to recommend both it and herself to her daughters-in-law. While Orpah went back to her own people at the request of Naomi, the lesson shows that the mother-in-law had a strong grip on the heart of her daughter-in-law. They wept and kissed each other. Ruth was the stronger character. She

had read deeper into the secret of Naomi's life than her sister-in-law had been able to read. There was something in the character of this Jewish woman that could not be produced by the worship of Chemosh, and Ruth's fine nature had discerned it. It was worth more than all the idolatry of the Moabites; and she had the good sense to choose the better part. One wonders what Jehovah would have done for Orpah, had she possessed the good sense and the courage to have gone to Canaan with Naomi and Ruth. One feels that she is lost sight of because of her bad choice. Did it ever occur to you that when Jesus commanded the disciples to tarry at Jerusalem for the baptism with the Holy Ghost, only one hundred twenty out of more than five hundred obeyed, and that the other three hundred and eighty odd passed out of sight and were never mentioned again? Wise and blessed is he who takes the right road at the parting of the ways. Orpah not only went back to her people, but to her former heathenism. One cannot reject the truth and not go backward.

Ruth's case grows stronger as we study the text. Naomi must have thought it best for her to return to Moab and her own kinsfolk; for she pleads with her: "Thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law." Had Naomi failed to understand the purpose of Ruth, or was she only testing her? Whatever may have been her motive, she did not persuade the young Moabite to go back. Ruth's reply is touching: "Treat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." That declaration is about as full as it could be made. Considered as the statement of a young woman born in heathenism, and only a short while before brought by marriage into the light of Judaism, it speaks volumes for the homelife of Elimelech and his family; but after all, the home is the test of one's religion. It is folly to profess more in public than one lives at home. I wish to repeat here what I have often said in public addresses: During the forty-three years of my ministry the greatest obstacle that I have had to overcome in getting young people saved has been the inconsistent living of their parents. If parents profess much and live little, the case for their children is almost hopeless. Sometimes the young people will see the inconsistencies of their parents, ride over them, and get to God; but as a rule the tide of battle is against them, and sooner or later they go down. It hurts me to write such things; but it is true. God pity the child who has inconsistent parents. I warn every father and every mother who may read these lines to live up to their best professions; for the contrary may mean the utter damnation of their offspring.

Naomi yielded to Ruth's plea, and they made their way to Bethlehem, the former home town of Elimelech and his family. It is fine to learn how joyfully they were received by Naomi's old-time friends, although they hardly recognized her. They cried: "Is this Naomi?" but she begged that they call her no longer Naomi, but Mara, because the Almighty had dealt bitterly with her. She said: "I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?" It seems that this way of accusing the Almighty of bringing upon us all our ills is very old; but I do not like it, because I do not believe it to be true. It reminds me of a case I knew of some years ago. A lady had an attack of diphtheria, and as soon as she was able to get out of her house she ran across the street into a friend's home, and kissed a little baby on its lips. In a few days the little one was attacked with the same disease and died. An old lady neighbor said that she could not understand the strange providence; but the doctor who attended the babe declared that the foolish woman, and not Providence, had killed the little one. God permits many things to happen for which he is in no way responsible. He may have robbed Naomi of her men folk, but I am a bit doubtful.

It is hardly worth while to ask our readers to read the entire little book of Ruth; for the story is so thrilling that one who reads at all will not stop till the story is finished. But one must read it all, or miss the beauty of today's lesson. Read it.

Have you read, "Who is the beast of Revelation?" It is very informing. Price \$1.25.

NATIONAL ASSOCIATION CONVENTION IN INDIANAPOLIS.

One of the Coast to Coast Conventions of the Holiness Association will be held in Indianapolis, Ind., April 27 to May 6. Rev. Geo. J. Kunz, President of the Association, Rev. Jos. H. Smith, of Redland, Cal., and Rev. T. M. Anderson, of Wilmore, Ky., will be the speakers; C. C. Rinebarger, leader in song. All of the services will be held at the Merritt Place Methodist Church which is centrally located at New York and California Streets. Rev. C. M. Kroft is the pastor. Everyone is cordially invited to attend the Convention. Come to get a blessing and be a blessing.

EVANGELIST RICHEY AT TULSA, OKLA.

Evangelist Raymond T. Richey will open an old-time revival at Tulsa, Okla., beginning April 22 to May 20. The people of Tulsa have built a large tabernacle with a seating capacity of from six to seven thousand. There will also be a cafeteria in connection with the tabernacle, to take care of the hungry thousands who are expected to attend from out of town.

Charley Page, the well known oil magnet of Oklahoma, is back of the movement and besides making a large cash donation towards building the tabernacle has offered for use as a camping ground to those who wish to camp at Tulsa during the revival, a large lot at the edge of the city.

SUMMER SCHOOL AT ASBURY COLLEGE

Wilmore, Kentucky.

Immediately at the close of the Commencement season on June 1st, a six weeks' summer session of school will be opened for College and High School students, making it possible for students who are irregular in their courses to make up their irregularities. Also special attention will be given to Educational Courses, offering to the rural teachers an opportunity to qualify for certificate promotions.

For information write the director, Professor F. H. Larabee, Wilmore, Ky.

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O. E. FLOYD, Olivet, Ill.

THE FAMILY ALTAR.

While sitting alone in my home,
Recalling the days of the past,
Sweetest memories over me come
The dearest and best that shall last.

I hear the voice of my father
Reading God's word and in prayer,
As we all are assembled together
Each one God's blessings to share.

Every heart uplifted in devotion,
With honor to our blessed Lord,
And there is no sound or commotion
From the children by action or word.

We were taught to have best behavior,
And each our hearts to renew,
To love and reverence our Savior,
And trust in his promises true.

Every morn and eve we would kneel
So seek God's guidance and care,
Each and every heart would feel
That God was surely there.

There was a prayer for the sad and forsaken,
For Christians and sinners, too,
And for our country and nation,
For loved ones and friends so true.

For those whose lives were given
To mission work far and wide,
Who pointed the heathen to Heaven
And ever in the Savior abide.

A prayer for the outcast so weary,
Of burden and sin hard to bear,
And those whose lives are dreary
From poverty, affliction and care.

Months and years have passed and gone,
The "Home Circle" long has been broken,
But mother and father e'er long,
Have been left with two children alone,

To cherish and comfort their pathway,
And make their lives more bright
As they journey together day by day
Walking the pathway of light.

Their prayers are still ascending
To God for their children they love
And his blessing is ever descending
On us wherever we rove.

When the roll is called in Heaven
May not one be missing there;
But each heart to God be given,
In answer to their prayer.

Cora E. Plummer.

"The Danger Signal" is the result of much study. The author ransacked about 100 libraries in its preparation. No wonder Rev. Silas C. Swallow, one-time nominee for President, said, "It ought to sell a million." Price, \$1.50.

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fulfillments of the symbolic prophecies
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tian Intelligencer.
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"The book is dramatic and thrilling,
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part of the subject but receives the
most drastic treatment. The book
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ord of Christian Work.
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BEHOLD THE MORNING!

"With millenniums of civilization
shot and crumbling to pieces, Mr.
Wimberly discusses what he calls a
lost doctrine, the probability of its
near fulfillment, and what it means and
will mean to the future of the race."
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In a volume for which Dr. Morris-
son's admirers have long waited with
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berly narrates the chief events in the
life of a genuine moulder of public
opinion, a notable editor, a fervent be-
liever, a consecrated preacher of the
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A text and comment for every day in the
year and a homily and autograph page
for every month in the year. Splendid
portrait of Brother Smith. 183 pages, In-
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stamp. Two editions, rich blue cloth, tis-
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top, in a box, \$1.00 postpaid.

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"That City O'er the Sea" and "Hidden,"
only 10c. Then in "Choice Songs No. II,"
are "He will make all right some day,"
"Hallelujah, we shall shine," "Words that
we did not say," etc., 25c. And the great
patriotic sheet song, "The U. S. A. For
Me," 25c. The entire lot for 45c. Order
today. People greatly enjoy these splen-
did songs.

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Be sure to use "Victorious Songs En-
larged" in your revival. It is hard to
beat. Price 25c, 100 for \$22.00.

NOTES AND PERSONALS.

Rev. A. P. Gouthey, D.D., and Prof.
W. B. Yates have been having won-
derful meetings in Columbus, Ohio.
They spent the month of February
with North Vernon M. E. Church,
and had a splendid meeting. The
month of March was also spent in
that same city in revival work; now
they are in a month's campaign with
the Union Mission. The Sunday ser-
vices are held in the Chamber of
Commerce and the house has been
taxed to its utmost capacity each
time.

Rev. E. O. Hobbs, 2503 Cornelia Ct.,
this city, is one of our most earnest
and successful evangelists. It is sel-
dom that he has time on his hands, but
it so happens that at this writing he
has some time he can devote to as-
sisting in revival meetings. We most
heartily recommend Bro. Hobbs as an
earnest, orthodox, and fruitful preach-
er of the Word. He has about three
dates between now and Sept. 15 that
he can give any one desiring his as-
sistance.

Prof. W. J. Eitelgeorge, 1107 Law-
rence Road, N. E., Canton, Ohio, is an
evangelistic song leader and soloist
who needs only to be heard and
known to be appreciated. For many
years he was choir director in First
M. E. Church, Canton, Ohio, and they
recommend him as an efficient work-
er. He is a man of pleasing person-
ality, cultured and refined, courteous
and kind. Those who need the ser-
vices of a devout, Christian gentle-
man, will find in Bro. Eitelgeorge a
man who will prove worthy of their
confidence.

Rev. J. R. Basket, Covington, Va.,
stands available to assist in camp
meetings where some worker fails the
committee, owing to conflicting dates
and sickness. He has been an evan-
gelist for 20 years and has had grati-
fying success.

Hodgin-Hudgin Evangelistic Party
with the "Davis Sisters" opened a re-
vival campaign in the Opera House at
Colby, Kan., April 7, and prayer is
earnestly requested for its success.

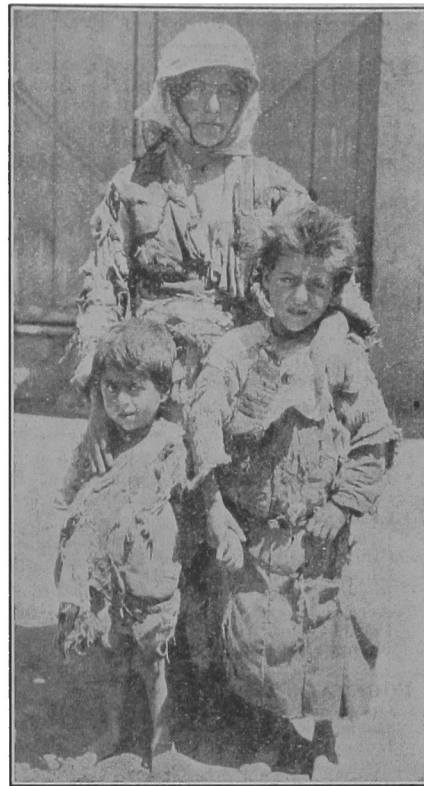
Mrs. Attie Eastridge, Clifton, N. C.,
desires to get in touch with persons
who may need a mission worker. She
prefers work in the country among
neglected people.

Rev. F. P. McCall and Prof. T. A.
Spinks are in a meeting at Dunnellon,
Fla., with fine prospects for a good
revival.

Rev. Walter A. Fleagle, Deerwood,
Minn., recently held a meeting at
Backus, Minn., in which 28 were saved
and sanctified. He is open for en-
gagements where the full gospel is
desired.

Rev. W. E. Dunlap, Salina, Kan.,
has some open dates in May and
June. He may be reached at the
above address.

Dr. T. M. Hofmeister, of South So-
lon, Ohio, closed a two weeks pre-Eas-
ter meeting with the First Baptist
Church at New Philadelphia, Ohio,
which is reported as a great spiritual
awakening. The many conversions
and reconsecrations were considered
by close observers as being genuine.



Dr. Hofmeister is very thorough in
his methods and preaching. The
church invited the evangelist to re-
turn next year and promise to erect a
tabernacle to accommodate the
crowds. There were four evangelists
in the city at the same time and most
all churches were in meetings, but the
Baptist Church was crowded. Dr.
Hofmeister was entertained by the
Chamber of Commerce at a luncheon,
where he spoke on the subject, "A
square deal in business."

THE IDEAL CHOICE.

By Will. O. Scott.

A lily-white maiden, so stated,
One day in a far away land,
The coming of suitors awaited,
To plead for her heart and her
hand.

A soldier came, first, with his story
Of heroic deeds he had done,
Of battle fields many and gory,
And laurels of victory won.

The wealthy man came with his mon-
ey,
A poet with rhythm and rhyme,
The wit with his writings so funny,
A wise man with sayings sublime.

A painter brought pictures to proffer,
An orator genius and grace;
While one suitor had nothing to offer
But his name and an honest face.

"I'll wed the poor man," said the
maiden,

"His countenance pleases best,
Though he come not with gifts,
heavy-laden,
He is richer than all the rest.

"He never was routed in battle,
But spares every foe that He can;
He feedeth the ravens and cattle,
And He is the world's Model Man."

That maid is the Church who's adorn-
ing

For Jesus her Heaven-sent Love,
And all others she'll ever keep scorn-
ing

Till the Bridegroom descend from
above.

What problems have you to con-
sider in this life, upon which so much
is involved as a proper solution of the
"sin question?" It is scripturally, log-
ically, and reasonably solved in
"MUST WE SIN?" by Howard W.
Sweeten. Order now. Postpaid, \$1.25.

INGRATITUDE THE BASEST SIN

"Give to the needy shelter and bread,
For giving is living the Angel said,
But must I be giving again and again,
My peevish, selfish, question rang—
NO and his answer pierced me
through,
Just give 'till the Master stops giving
you."

Many little children in the Near
East would be dead today had not the
comforting arms of Near East Relief
enfolded them and given them a
chance to live. Near East Relief has
literally snatched from the hands of
the Turk, a million people and now
has them in zones of safety where
soon they will be able to work out
their own destinies but the food ships
must be kept going until that time
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Lazarus, \$1.00; Mountain Peaks,
\$1.00; My Hospital Experience, 15c;
Walking with God, 10c; The King's
Gold Mine, 10c; Two Sermons, 10c.
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to just what extent you can or cannot
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other says, "Do not want to part with
mine," and orders copies to be sent to
his friends. A merchant in Pennsylv-
ania, says: "Timely and to the
point, send me five more copies." These
and many other like expressions
but speak of the quality of this new
and convincing book. The second edi-
tion is now ready. Postpaid, \$1.25.

What shall we do to keep the chil-
dren at home? Buy an interesting
book for every child every week. But
you say, I can't afford it. Try buying
less clothes, less pleasure, less other
things, and more good books, and you
will find that you will soon have home
staying, book loving, well informed
children.

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Paul said, "I persecuted THIS WAY"
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to STAY in "this way"; and How to
LEAD others into "this way." One
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Geo. Hurst, Chicago, says, "Last even-
ing I sat down and read the book
through, and to say I was delighted
with it is to express it mildly." Rev.
Dr. Sam'l. T. Wilson, President,
Maryville College, says, "Your book,
'This Way,' is a very valuable one.
... It certainly will be very useful
to all who employ it." Rev. Dr. Gill-
ingham, Maryville College, says, "I
have never seen a more thorough
analysis of the subject, nor a more
attractive arrangement of material."

This book is being used in several
States as a text-book in Bible study
classes, as well as by individual stu-
dents who would be soul-winners.

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EVANGELISTS' SLATES

ADAMS, E. T.

Sardis, Ky., April 22-May 6 or 13.
Open date, April 22-May 6.
Open date, May 6-27.
Florence, Ky., June 3-17.
Falmouth, Ky., June 17-July 1.
Mt. Olivet, Ky., July 2-15 or 22.
Home address, Wilmore, Ky.

ALLEN, HARRY S.

Augusta, Ga., April 15-29.
Douglas, Ga., April 30-May 12.
San Antonio, Tex., May 28-June 10.
Willachoochee, Ga., June 17-30.
Vidette, Ga., July 1-15.
Winters, Tex., May 13-June 27.
Pooler, Ga., July 16-29.
Open date, August.
Macon, Ga., Sept. 2-23.
Home address, 810 American Blvd., Macon, Ga.

AYCOCK, JARRETTE.

Ashtabula, Ohio, April 11-22.
Galesburg, Ill., April 22-May 13.
Milltown, Ind., May 16-27.
Home address, Atwood, Okla.

BAKER, M. E.

Open date after April 1.
Home address, 914 W. 28th St., Indianapolis, Ind.

BENARD, GEORGE.

Prover, Iowa, April 12-29.
Little Valley, N. Y., May 2-20.
Plainview, Neb., May 23-June 10.
Hazen, N. D., June 14-24.
Okanogan, Wash., July 1-15.
Ferndale, Wash., July 19-29.
South Tacoma, Wash., Aug. 3-12.
Batesville, Ark., Aug. 19-Sept. 2.
Hermosa Beach, Cal., Sept. 7-30.
Home address, Hermosa Beach, Cal.

BENJAMIN, F. H.

(Song Evangelist)
Open dates March and April.
Home address, Williams, Ind.

BROWN, C. C.

Oblong, Ill., May 4-27.
Cincinnati, O., June 1-10.
Denton, Md., July 27-Aug. 25.
Home address, Kingswood, Ky.

CAIN, W. R.

Battle Creek, Mich., April 4-29.
Bartlesville, Okla., May 6-27.

CALLIS-GRENFELL PARTY.

Maryville, Tenn., April 25-May 12.
Home address, Box 203, Wilmore, Ky.

CLARKE, C. S.

Oakwood, Okla., April 23-May 6.
Address, 310 N. Broad, Guthrie, Okla.

CLARK, A. S.

Open date from April 15-August 1.
Hallsville, Tex., (Camp) Aug. 8-19.
Canton, Okla., (camp) Aug. 22-Sept. 2.
Home address, Winfield, Kan.

COLLIER, J. A., AND SCOTT, PAUL C.

Seabee, Ky., April 5-25.
Florence, Ala., April 29-May 13.
Open date, June.
Water Valley, Ky., July 1-15.
Address, 1917 Cephas Ave., Nashville, Tenn.

CONLEY, PROF. C. C.

(Song Leader)
Open date, April 25-May 25.
Open date, May.
Home address, 284 E. York St., Akron, O.

COX, F. W.

Indianapolis, Ind., Aug. 2-8.
Millersburg, Ohio, Aug. 9-19.
June, July and last 10 days in August open dates.
Home address, Lisbon, Ohio.

DAVIS, A. E.

Open date, April 23-May 19.
Depew, Okla., May 20-June 10.
Home address, 1205 West 30th St., Oklahoma City, Okla.

DAVIS, C. C.

Red Bird, Mo., April 22-May 6.
Open date, May 13-27.
Home address, 1106 W. Mich. St., Evansville, Ind.

DUNAWAY, C. M.

Hattiesburg, Miss., April 29-May 13.
Montgomery, Ala., May 14-30.
Pineville, Ky., June 3-24.
Akron, Ohio, June 28-July 8.
Decatur, Ga., July 10-18.
Wilmore, Ky., July 19-30.
Conneautville, Pa., Aug. 2-12.
Toronto, Ohio, (camp) Aug. 16-27.

DUVALL, T. H.

Farmington, Ill., May 15-June 12.
Home address, 1443 Grand Ave., Terre Haute, Ind.

EDEN, T. F. AND ETHEL.

Hattiesburg, Miss., April 29-May 13.
Home address, Audubon, N. J.

EDWARDS, C. E.

Open date, April 15-June 2.
Sealy, Texas, June 3-17.
Home address, Barlow, Ky.

EITELGEORGE, W. J.

(Song Evangelist.)
1107 Lawrence Rd., Canton, Ohio.

ELSNER, THEO. AND WIFE.

Pittsburgh, Pa., April 22-May 6.

ELLIS, G. EDWIN.

Open date, April 15-May 1.
Home address, University Park, Iowa.

ELLIOTT, P. F.

Pasadena, Cal., (camp) May 25-June 4.
Whittier, Cal., (camp) June 8-17.
Allentown, Pa., (camp) June 29-July 8.
Dayton, Ohio, (camp) Aug. 3-13.
Owasso, Mich., (camp) Aug. 24-Sept. 2.

FEW, DR. B. A.

Jasper, Ark., June 3-17.
Home address, Little Rock, Ark.

FIGG, S. C.

Pine Village, April 15-May 6.
Sidell, Ill., May 20-June 3.
St. Francisville, Ill., June 10-July 1.
Birds, Ill., July 29-Aug. 19.
Home address, 2506 W. Oak St., Louisville, Ky.

FLANERY, B. T.

Clam Falls, Wis., April 25-June 8.
Home address, Clam Falls, Wis., Rt. 2.

FLEMING, BONA.

Greensboro, N. C., May 18-27.
Cincinnati, Ohio, June 1-9.
Chicago, Ill., June 10-24.
Berwyn, Neb., June 25-July 8.
Arcanum, Ohio, July 9-22.
Peoli, Ohio, July 23-Aug. 12.
Freeport, Mich., Aug. 17-27.

FOUNTAIN AND KENT.

Open date, April 18-30.
Rothville, Mo., May 1-31.
Home address, Green City, Mo.

FUGETT, C. B.

Ronoke, Va., April 20-29.
Ninevah, Ohio, May 6-20.
Murry City, Ohio, June 13-24.
Felicity, Ohio, July 19-29.
Brown Co., Ind., (camp) Aug. 1-12.
Foster, Ky., (camp) Aug. 15-26.
Home address, 142 Newman St., Ashland, Ky.

GLASCOCK, J. L.

Ava, Mo., June 10-24.
Scottsville, Tex., July 26-Aug. 5.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GOUTHEY, A. P.

Indianapolis, Ind., April.
Hamlin, Tex., May.
University Park, Iowa, June 1-10.
Lincoln, Neb., June 15-24.
St. Johns, N. B., Canada, June 29-July 8.
Eldorado, Ill., August 3-12.
Itamsey, Ind., August 17-26.
Central, S. C., Aug. 31-Sept. 9.

GREEN, JIM.

Connelley's Springs, N. C., Aug. 1-12.

GRIFFITH, REBECCA BELLE.

Open date after June 10.
Home address, 814 S. Fourth St., Hamilton, Ohio.

GRISWOLD, RALPH S.

Gray, Ky., May 1-15.
Elkton, Mich., (camp) June 1-17.
Gray, Ky., (camp) July 4-15.
Home address, Pennebog, Mich.

HAM-RAMSAY EVANGELISTIC PARTY.

Fayetteville, N. C., April.
Houston, Texas, May-June.
Morehead City, N. C., July.
Albany, Ala., September-October.
Bristow, Okla., November-December.
Athens, Ala., October-November.
Permanent address, Evangelist M. F. Ham, Anchorage, Ky.

HARBIN, WALTER G.

Orange, Tex., April 15-22.
Home address, Center Point, Tex.

HARRIS, JACOB M.

Some open time in 1923.
Permanent address, 1311 S. Kedzie Ave., Chicago, Ill.

HEWSON, JOHN E.

Open date, April 8-June 17.
Delanco, N. J., (camp) June 22-July 4.
Old Orchard, Maine, July 6-15.
Open date, July 20-30.
Hartselle, Ala., August 2-12.
Kearney, Neb., Aug. 16-26.
Lacona, Iowa, Aug. 28-Sept. 9.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HOLLENBACK, ROY L.

Open date, May.
Frankfort, Ky., June 1-25.
Open date, June 29-July 12.
Hannibal, Mo., August 17-26.

HOBBS, E. O.

Mt. Sterling, Ky., June 10-24.
Chandler, N. D., June 28-July 8.
Crowley, La., July 13-22.
Center Point, Ark., Aug. 17-26.
Campbellsville, Ky., Aug. 30-Sept. 9.
Simpsonville, S. C., Sept. or Oct.
Home address, 2503 Cornelia Court, Louisville, Ky.

HORSLEY, OTTO.

West Liberty, Ill., April 8-29.
Home address, 801 W. Logan St., Marion, Illinois.

HUFF, WM. H.

Eugene, Ore., April 17-29.
Deer Creek, Okla., May 11-20.
Arlington, Texas, May 23-27.
Kokomo, Ind., June 1-10.
Charleston, W. Va., June 12-24.
Mitchell, S. D., June 29-July 8.
Eldorado, Kan., July 13-22.

Eaton Rapids, Mich., July 26-31.

Romeo, Mich., August 4-12.
Alexandria, Ind., August 15-20.
Gaines, Mich., Aug. 25-Sept. 2.

HUNT, JOHN J.

Millville, N. J., April 18-25.
Marksboro, N. J., April 27-May 6.
Hopkinsville, Mich., Aug. 16-26.
Home address, Media, Pa., Rt. 3.

HUSTON, R. D.

Leeco, Ky., April 8-22 or 29.
Open date, May 6-20.
Sadieville, Ky., May 28-June 10.
Cynthiana, Ky., June 11-24.
Open date, July 1-22.
Macksville, Ky., July 29-Aug. 12.
Home address, Bloomfield, Ky.

JOHNSON, ANDREW.

Leitchfield, Ky., April 22.
Portsmouth, Va., April 29-May 13.
Hustonville, Ky., June 3-17.

KENNEDY, PRESTON.

Schenectady, N. Y., April 11-29.

KENNEDY, R. J. AND WIFE.

(Song Evangelists)
Celina, Tex., April 18-May 6.
Grand Prairie, Tex., May 27-June 10.
Maypearl, Tex., June 11-24.

KENNEDY, W. C. AND WIFE.

(Song Leader and Pianist)
Arcanum, Ohio, April 8-29.
Open date, Month of May.
Home address, Richmond, Ind., 252 So. West 2nd St.

KIEFER, R. J.

Barberton, Ohio, April 22-May 13.
Home address, 1515 Cleveland Ave., Columbus, Ohio.

LAMANCE, W. N.

Willoughby, Ohio, April 17-May 12.

LINN, JACK AND WIFE.

Open date, March, April and May.
Montevideo, Minn., (camp) June 1-10.
Jamestown, N. D., June 13-24.
Chandler, N. D., (camp) June 29-July 8.
Jamestown, N. D., July 12-22.
Stoughton, Wis., July 29-Aug. 12.
Normal, Ill., (camp) Aug. 17-26.
Home address, Oregon, Wis.

LINDLEY, PAUL B.

Mooresville, Ind., April 15-29.
Home address, 318 S. Ogden Ave., Columbus, Ohio.

LITTELL, V. W. AND MARGARET.

Dodge City, Kan., April 19-May 6.
Open date, May 10-27.
Home address, 700 Elk St., Beatrice, Neb.

LOVELESS, W. W.

Dayton, Ohio, May 2-6.
Mt. Vernon, O., May 10-27.
Lock, O., May 28-June 10.
Home address, London, Ohio.

LUDWIG, THEODORE.

Kenesaw, Neb., April 18-May 6.
Home address, 4010a, No. Grand Ave., St. Louis, Mo.

MAITLAND, T. F.

Michigan Valley, Kan., April 15-May 6.

McBRIDE, J. B.

Science Hill, Ky., April 27-May 13.
Greensboro, N. C., (camp) May 18-27.
Pasadena, Cal., June 1-18.
Upland, Ind., June 20-25.
Akron, Ohio, (camp) June 28-July 8.
Maplewood, Mo., July 13-29.
Sherman, Ill., Aug. 2-12.
Normal, Ill., (camp) Aug. 17-27.

MacCLINTOCK, J. B.

Hinton, Ky., April 29-May 13.
Layton's Chapel, Ky., May 20-June 3.
Robert's Chapel, Ky., June 10-24.
Pleasant View, Ky., July 1-15.
Mt. Olivet, Ky., July 23-Aug. 5.
Open date, Aug. 12-26.

McCORD, W. W.

Blocton, Ala., June 17-July 15.
Sale City, Ga., (camp) July 19-29, 1923.
Winder, Ga., July 30-Aug. 12.
Greensboro, Ga., Aug. 13-26.
Home address, Sale City, Ga.

MACKEY SISTERS.

Atlanta, Ga., April 17-29.
Atlanta, Ga., April 29-May 13.
Home address, New Cumberland, W. Va.

McCALL, F. P.

Lyons, Ga., April 17-26.
Eldorado, Ga., April 29-May 13.
Open date, May 13-June 3.
Sutherland, Fla., June 3-17.
Home address, Jasper, Fla.

MAFFIN, JAMES T.

Chillicothe, Ohio, April 15-29.
Orbiston, Ohio, May 6-20.
Home address, 775 York St., Marion, O.

MILLS, F. J.

Sorento, Ill., April 22-May 6.
Jackson, Mich., May 13-27.
Home address, Sta. A, Box 81, Lansing, Michigan.

MILLER, JOHN.

Richmond, Ind., May 3-20.
Gettysburg, Ohio, June 1-July 1.
Home address, Verona, Ohio.

MILAM, D. W. AND MILLER, L. J.

Temple, Texas, Apr. 8-29.
Amarillo, Tex., April 29-May 20.

Lampas, Tex., May 20-June 10.
Lincolnton, N. C., June 17-July 1.

MINGLEDORFF, O. G.

Murphysboro, Ill., May 30-June 10.
Xenia, Ill., August 2-19.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.

MINGLEDORFF, L. P.

Brooksville, Ky., April 1-22.
Wilmore, Ky., April 23-May 15.
Murphysboro, Ill., May 30-June 10.
Xenia, Ill., Aug. 2-19.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.

MORGAN, F. R.

Some open dates after Mar. 18.
Home address, Ada, Okla.

MORROW, HARRY.

White Pigeon, Mich., April 8-29.

MOLL, EARL B.

Orangeburg, S. C., April 29-May 13.
Roseboro, N. C., May 14-27.
Permanent Address, Box 454, Wilmington, N. C.

PRATHER, S. H.

Slaughters, Mo., August 1.
Home address, 1310 Clay St., Henderson, Ky.

QUINN, IMOGENE.

(Hoosier Girl Evangelist)
Chicago, Ill., April 22-May 1.
Open date after May 1.
Home address, 909 N. Tuxedo, Indianapolis, Ind.

REID, JAS. V.

Chorus Director.
Mt. Vernon, Tex., April 22-May 6.
Home address, Oakland City, Ind.

ROBERTS, T. P.

Brooksville, Ky., April.
Mt. Sterling, Ky., May.
Junction City, Ky., June.
Webb, Ky., July.
Address, Wilmore, Ky.

ROBINSON, BUD.

Chicago, Ill., April 22-23.
Open date, April 23-24.
Joliet, Ill., April 25.
Mansfield, Ill., April 26.
Murphysboro, Ill., April 27.
Mt. Vernon, Ill., April 28.
Benton, Ill., April 29.
Lerna, Ill., April 30.
Sorento, Ill., May 1.
Auburn, Ill., May 2.
Hull, Ill., May 3.
Griggsville, Ill., May 4.
Bloomington, Ill., May 5.
Decatur, Ill., May 6.
Galesburg, Ill., May 7.
Maples Mill, Ill., May 8.
Canton, Ill., May 9.
Tallula, Ill., May 10.
Virginia, Ill., May 11.
Springfield, Ill., May 12-13.
Fithian, Ill., May 14.
Sidney, Ill., May 15.
Danville, Ill., May 16.
St. Bernice, Ind., May 17.
Write E. O. Chalfant, Danville, Ill., for information.

RUTH, C. W.

Newcastle, Ind., April 24-29.
Open date, May.

ST. CLAIR, FRED

Vidalia, Ga., May 6-June 4.
Permanent Address, Berkeley, Cal.

SCHELL, J. L. AND MRS.

(Song Evangelists.)
Gettysburg, Ohio, June 1-30.
Springfield, Ohio, (camp) Aug. 17-26.
Circleville, Ohio, (camp) Aug. 26-Sept. 2.

SELLE, ROBERT L.

Bristol, Tenn., April 29-May 20.
Home address, Winfield, Kan.

SMITH, JAMES B.

Shubuta, Miss., April 16-29.
Marion, Miss., April 30-May 11.
Hattiesburg, Miss., May 13-25.
Ocean Springs, Miss., June 3-16.
Hamburg, Miss., June 17-30.
Matherville, Miss., July 1-9.
Home address, Poplar Springs Drive, Meridian, Miss.

SPINKS, THOS. A.

Shellman, Ga., April 16-28.
Eastman, Ga., April 29-May 14.
Winter Garden, Fla., May 15-30.

THUMM, G. C.

(Song Evangelist.)
Open date after March.
Home address, 844 Carr St., Charleston, W. Va.

THOMAS, JOHN

Huntingdon, Pa., April 22-May 3.
Newport, R. I., May 6-20.
Wilmore, Ky., May 24-30.
Cincinnati, Ohio, June 1-10.
Upland, Ind., June 17-20.
North Reading, Mass., June 22-July 4.
Waynesville, O., July 16-Aug. 5.
Flovilla, Ga., Aug. 9-19.
Circleville, O., Aug. 24-Sept. 2.
Permanent address, Wilmore, Ky.

VAYHINGER, M.

Washington, Ind., April 22-May 13.
Vincennes, Ind., May 15-June 3.
Crab Orchard, Neb., (camp) June 15-24.
Riverside, Ill., (camp) June 29-July 8.
Springfield, Ill., (camp) Aug. 2-12.
Evansville, Ind., (camp) Aug. 19-Sept. 9.
Home address, Upand, Ind.

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VINSON, HYRAM.

(Song Evangelist)

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WHITCOMB, A. L.

California, March 20-May 20
Waukena, Neb., June 1-10.
Home address, University Park, Iowa.

WILLIAMS, L. E.

Open date, April 1-July 1.
Springerton, Ill., July 1-7.
Open date, July 7-Aug. 15.
Janesville, Ill., Aug. 16-26.
Address, Wilmore, Ky.

WILLIAMS, J. E.

Indianapolis, Ind., April 1-23.
Newcastle, Ind., April 22-27.
Owensboro, Ky., May 1-13.
Olivet, Ill., May 16-26.
Open date, May 26-June 24.
Waterloo, Ia., June 28-July 9.
Blackwell, Okla., July 12-22.
Open date, July 22-Aug. 5.
Sunfield, Mich., Aug. 6-15.

WILLIAMS, FRED G.

Mount Olive, Okla., April 15-29.
Home address, Supply, Okla.

WINTERS, B. M.

(Song Leader)

Open dates after May 1st.
Home address, Bellflower, Mo.

YOUNG, R. A.

Spring months open dates.
St. Louis, Mo., June 27-July 8.
Center Point, La., July 12-22.
Open date, July 25-Aug. 5.
Bivins, Tex., (camp) Aug. 10-20.
Oakland City, Ind., Aug. 24-Sept. 2.
Ferryville, Wis., Sept. 5-16.

BRIDGETOWN, BARBADOS,

B. W. I.

These are surely wonderful days. The great victory on Nevis was an inspiration. After leaving Nevis we stopped at St. Kitts and called on the Administrator to complete plans for getting our work still better organized. The splendid work done on the island of Nevis has helped to increase their confidence.

We were completely shut out of the island of Antigua on account of small pox. The little island of Dominica has 6,000 cases, one person out of every three. Oh, that we could have had Missionaries on this afflicted island long ago. There are none there whatever. We wonder how many of these plague stricken souls will meet God unsaved because they have not received the Light. Surely some one has come short or this island so near the American shore would have been honeycombed with Full Salvation.

Four years ago an American lady rented a hall in an isolated village on St. Kitts and preached Full Salvation. We drove out to where she lives in rooms above the hall. She clasped and fairly clapped her hands in an ecstasy of joy as the Missionary party walked in without knocking. Waves of glory filled our souls as we knelt in her home. She is the only American to our knowledge on the island.

Sister Ewell, another American Missionary, from lonely St. Martin, spent three days with us on Nevis. Could you have seen her dance around with holy joy, it would have repaid you for all you have put into this trip. She said it was the Old Bible School Camp Meeting days over again. We were thankful to bring a little joy and comfort to these Missionaries.

We were not allowed even a glimpse of our Missionaries as we passed Antigua. From here we passed Montserrat where a few years ago they had 16 earthquakes in a day. At the time of the Martinique disaster the volcano on this island belched forth smoke, steam and gas. As we looked at the great opening in the side of this mountain with steam and smoke constantly arising, we could hardly imagine how these people could neglect salvation, but how are they going to be saved unless they hear, and how are they going to hear without a Missionary? We then passed the island of Guadeloupe and the first thing we saw was a big liquor factory. This island was also quarantined. Next was Dominica with its two craters. I lay here with fever once doing my best to establish a mission, but it was the same old story—not enough help. Martinique came next and we passed the city of St. Pierre where 40,000 people were destroyed 20 years ago.

At St. Lucia we went ashore and the scene we witnessed so burdened our hearts that we shall try to spare one of our Barbados workers to open a work here soon. This will mean rent for a hall and lumber for benches. This island has been neglected long enough. Years ago we received a message from here signed by several hungry souls begging for a Missionary.

On Barbados our Missionaries met us with beaming faces. The first service many hands were up for prayer. We have been to our country Mission 10 miles out. Seekers were crowded around platform, benches and aisles.

It was a blessed time. God is leading us to preach Perfect Love and Christian Perfection. Please hold us up in prayer continually.

All for Jesus,

R. G. Finch.

SANCTIFICATION AND THE HOLY GHOST.

Evangelist, W. A. Vandersall.

There is possibly no word in the whole Bible that the Devil hates so much as the word sanctification. There is none that the pure in heart loves any more. Among all the Bible terms there is none that has suffered more abuse from misinterpretation and dishonor than the above. How I do wish that God would clarify the beclouded vision: So much has been written, that with the plain truth of the Bible, surely every honest clear thinking man ought to be on the ground floor. As long as people are satisfied in the tangle and the fog they cannot be illuminated by the Holy Ghost.

Some people are thinking that they have the Holy Ghost because they are making noise. Noise is not all there is in Religion. If it's all noise, there may not be any thing of the genuine. On the Day of Pentecost there was more than noise: There was "a sound from heaven as of a rushing wind." I am sure that the Holy Ghost then and always properly and intelligently makes himself known. He is the power that attracts, illuminates, quickens and enlivens. He also puts the sign of victory over apparent defeat. He encourages one to hold on, stands close by in the midst of the hardest battle.

The Holy Ghost leads according to the Bible. His leading into divine truth is strictly biblical throughout. When the Holy Ghost leads a man he will not get into a side issue which dishonors God and the Bible. We have known some who have so dishonored the whole Book that they have become unreasonable and unteachable. I hear them say "I go by the Bible" yet do not cherish the Highway of Holiness. They have some other way that seems to be their fancy. I have talked with many who have been in Christian work and I have found it impossible to know what they do believe. The popular errors of the day seem to take their fancy, and away they go without any chart or compass.

The Holy Ghost does not lead one into confusion. He quickens his intellect and spiritual understanding. Those who hear him pray, testify or preach will detect the genuine ring and the Canaan Land experience in which he lives.

When does one get the Holy Ghost? Surely the Holy Ghost convicts of sin and without him there can be no repentance and godly sorrow. Without him how could a person become regenerated? And how could he become justified by faith and adopted into the family of God? What is he to the believer subsequent to the initial stages of salvation? Jesus said to the disciples before the day of Pentecost "But ye know him; for he dwelleth with you and shall be in you." Being in them surely was to mean more to them than to be with them. Some one says the disciples had the Holy Ghost before Pentecost, but the Holy Ghost did not have all of them as yet. The Holy Ghost never leaves the faithful follower of Jesus. He may not always

be so conscious of his presence. It might not be for his faith development if he were always in the same mood of experience. The Holy Ghost wants us to trust him and not to rely on our feelings.

There needs to be a revelation of the fact of the carnal nature, the old man, the inbeing of sin. Some think that this evil principle can be compressed, depressed, and repressed. During all this time because of the dominion of sin there is oppression and bondage. The Holy Ghost will not only impress such of the remnant of sin but will lead the believer to make the needed consecration for its eradication. Shall we find scripture for heart cleansing subsequent to the new birth? Peter said "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

CELEBRATES BIRTHDAY.

Mrs. Rev. J. W. Hill passed her eighty-fifth mile stone, on March 17. The occasion was celebrated at her home, the children providing a feast of good things.

Dr. John Wesley Hill, Chancellor of Lincoln Memorial University, Cumberland Gap, Tenn., whose headquarters is at Washington, D. C., was present, and added much to the joy of the occasion. Rev. W. E. Hill and wife of Findlay, Mrs. Frank Downing of Lima, Mrs. Jennie White and other relatives and friends were present.

Many expressed their congratulations and well wishes by the presentation of beautiful cut flowers and potted plants. Numerous letters and telegrams were received by Mother Hill. One deserves special mention, that of Roy Haynes, Commissioner of Internal Revenue, Washington, D. C. which reads as follows:

"Congratulations upon reaching the eighty-fifth mile stone on the pilgrimage of a beautiful and useful life. Surely goodness and mercy have followed you. Sacrifice and service have long accompanied you. How beautiful it must be in your twilight zone where love's day lingers at sunset, and the morning of your dreams rises toward noon. The cause of prohibition for which you have long labored and prayed is slowly traveling towards the meridian. May God spare you many happy years."

MY HEAVENLY HOME.

J. Walter Hare.

We're marching home to Heaven,

With the Savior as our guide,

We need not fear the morrow,

When he is by our side.

My Heavenly home, most beautiful,

Where sorrows forever are past,

For God, has wiped away our tears,

I'm safe at home at last.

Some times the path seems dreary,

With obstructions in the way,

And may we look to Jesus, Who'll turn

darkness into day.

My Jesus, Lord, and Savior,

Who sits upon the Throne

To welcome there his children to their

eternal home.

I long to be with Jesus,

And with loved ones, gone before,

To shout and sing his praises,

Where sorrows are no more.

My Jesus there awaits me,

With books all open wide,

And may I hear his plaudit,

"Well done," you may abide.

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2. How to find the books quickly.
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4. How to read the Bible through.
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7. The death of Moses.
8. How to study a Bible character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.
12. How to analyze a book.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
16. What great men think of the Bible.
17. Testimonies to the Bible.
18. Golden verses of the Bible to be committed to memory.
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CROSSING THE DEAD LINE.

By The Editor.

READING the Scriptures we are led to believe that it is possible for a human soul, while yet in this world, to go out beyond the reach of mercy; to cross over the boundary line of salvation, where true repentance and saving faith become impossible.

It is a fearful thought that a man should commit unpardonable sin; that an immortal human being should walk the earth, for whom there is no hope of pardon; to whom the door of mercy is shut forever; without God and without hope in the world.

John the Beloved, plainly says, "There is a sin unto death." He then adds, "I do not say that he shall pray for it." We are taught here that the sin unto death cuts off from the privilege or possibility of effectual prayer. God stopped Samuel from praying for Saul.

In the sixth of Hebrews we read of a falling away, for which there is no pardon. The inspired writer makes it plain that "those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

The inspired writer is not writing here of any ordinary sin. Recovery from backsliding is possible; he evidently has in mind the rejection of Christ as the Son of God and Saviour of men. Those who have been saved through faith in Christ, and have afterward yielded to the teachings of the deceiver, have come to deny the virgin birth of Christ, his godhead and blood atonement for sin on the cross, "have crucified themselves the Son of God afresh, and put him to an open shame." The apostle tells us that it is impossible to renew such men to repentance.

It is a noticeable and most distressing fact that those preachers and teachers who have allied themselves with the destructive critics seem to have lost all reverence for our Lord Jesus, and all faith in him as a Saviour from sin; in fact, they do not seem to think there has been a vicarious atonement for sin, or that there is any need for such an atonement. Undoubtedly these men have repudiated the Christ of prophecy, of the cross and the gospel—the only Christ who has come into the world to save sinners. These men are crossing the dead line. With all of their boasted learning and arrogant assertions of superior knowledge of the things of God, they are blind leaders of the blind, and the ditch is filling rapidly.

May I not utter one word of caution to

young ministers, theological students and laity who are inclined to run away after some new thing, to watch and pray lest they crucify the Son of God afresh, cross the dead line, and go out into hopeless darkness.

The Theological Seminary

WE are working hard and faithfully for the new and advanced step in Asbury College in the form of a full-fledged Theological Seminary. We believe the success of this enterprise is assured. First, we already have a great body of choice young men preparing for the ministry. For a number of years we have had a good course in theology; we now propose a complete theological course giving the B.D. degree. We will have a strong body of teachers; we will use the very best textbooks; we shall have a number of courses of lectures by the strongest and best men in the nation. We will stand true to the Bible from first to last. By the grace of God, we shall be able to turn out a thoroughly trained body of young men, dominated with a great desire for the salvation of souls.

We are pushing the work on the new Theological Building as rapidly as possible. With the opening of spring we are increasing the working force and with the expensive material that must be bought, and the heavy pay-roll each week, we are in great need of financial help. We earnestly appeal to the Lord's people to send in contributions that we may be able to press the work vigorously. Up to this time, we have not gone in debt one dollar, and it is our purpose to move forward on a cash basis.

Pray the Lord to greatly bless this enterprise, to move the hearts of his people to send in the money, and to send us a host of young men to prepare and go out and win a multitude of lost souls. The greatest need in our nation today is a well educated, Spirit-filled, evangelistic ministry who are loyal to the Word of God and the Son of God, and who will faithfully preach the gospel that kills and makes alive.

One of the most startling facts that we have to face is the fact that large numbers of preachers are departing from the faith. They have ceased to believe the plain word of the Bible. They are preaching their unbelief; they are denying the inspiration of the prophets, the deity of Christ, the blood atonement—every great saving truth of the Word of God; while many others have not gone entirely over to the destructive critics, they seem indifferent. We are at a critical period in the religious history of this nation and of the world. While we are calling on God for help, let us not fail to do all within

our power to prepare and send forth a consecrated ministry that will mightily proclaim the saving power of the gospel.

Send us your contribution at once. It will be used with great care for as important a cause as can make an appeal for sympathy and help.

Faithfully your brother,
H. C. MORRISON,
Care Pentecostal Herald, Louisville, Ky.

An Interesting Week At Oskaloosa, Iowa.

THE Ministerial Association of Oskaloosa, Ia., have united for a week of union services preceding Easter Sunday. From year to year they secure some one to preach for them; this year it was my privilege to be the preacher on this occasion. The Union is made up of Presbyterians, Baptists, Methodists, Episcopalians, Friends, Congregationalists, Lutherans, Nazarenes, and I believe, one other denomination.

I preached in a theater every day at twelve o'clock, and in the Methodist Church in the evenings at seven-thirty. The various pastors, with their choirs, alternated in charge of the services before the preaching hour. There was a fine spirit of fellowship. We had great congregations, and the people, many of them, seemed to feel that much good was accomplished.

Rev. S. H. Turbeville, D.D., is pastor of the Methodist Church in Oskaloosa. It is said to be the greatest Methodist Church in the state of Iowa. Magnificent buildings and one of the largest and best auditoriums in all the country. Dr. Turbeville is an old Asbury boy, a man of unusual strength of character and pulpit ability. He has a Sunday school of over one thousand pupils. This is his fourth year on this charge; he has held two gracious revivals, doing the preaching himself. Hundreds have been converted or sanctified at his altars and he has greatly built up the membership of his church.

While engaged in this week of service it was my privilege to go out and speak two mornings in the chapel of Central Holiness University. Dr. Brasher was away, engaged in a meeting, but came home a few days before I left. He has a fine body of young people, an able teaching force, and I heard good reports of the school. I also spoke one morning to the students of Penn College, located in Oskaloosa. It is one of the principal schools of the Friends. I also spoke in the High School chapel to a host of bright young people.

(Continued on page 8)

Notes From Bible and Hymn Book.

Rev. G. W. Ridout, D. D., Corresponding Editor.

IT was said by Locke that "The Bible has God for its author, Salvation for its end, and Truth, without any mixture of error, for its matter."

Dr. James Orr says, "What impresses me most, in reading the Bible, is the consciousness of God; that though the words were written over two thousand years ago, they are spoken to me with a freshness each day; they are ever new. It is this deep, vivid consciousness of God that distinguishes the Bible from all other books. It is the only book I have ever read that I am conscious that the words are not the thoughts of men."

"How precious is the Book Divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to Heaven.

"It sweetly cheers our drooping hearts,
In this dark vale of tears;
Life, light and joy it still imparts,
And quells our rising fears."

THE BIBLE AND PRAYER.

In Phil. 4:19, we have the promise: "But my God shall supply all your need according to his riches in glory by Christ Jesus." Our needs are many and various, and we are exhorted to pray for the following things:

Wisdom, Jas. 1:5; 1 Kings 3:5-13.
The Holy Spirit, Luke 11:13.
Good Things, Matt. 7:11.
Counsel, Isa. 30:1-3, 7:15-18.
Help, Ps. 121:1, 2.
Rest, Matt. 11:20-30.
Strength, Ps. 105:4; Phil. 4:13; Is. 26:4.
Health, Jas. 5:14, 15.
Deliverance from trouble, Ps. 50:15; 91:15.

Deliverance from fear, Ps. 34:4.
Food and drink, Ps. 105:40, 41.
Raiment, Matt. 5:25-30.
Everything, Phil. 4:6.
Laborers in the vineyard, Matt. 9:37, 38.
Against temptation, Luke 22:40, 46.
Old paths, Jer. 6:16.

"Good Prayers," said an old English divine, "never come weeping home."

The silver tongued preacher of Wesleyan Methodism, in England, the Rev. Dr. Beaumont, once delivered a sermon entitled the "Bank of Heaven." He said: "All the promises in the Bible are so many bills of exchange, drawn by God, the Father in heaven, upon his Son Jesus Christ, and payable to every pious bearer—to every one that comes to the Mercy Seat, and offers the promise or bill for acceptance, and pleads in the way of obedient faith and prayer. Jesus, the High Treasurer of heaven, knows every letter of his Father's handwriting and can never be imposed upon by any forged note. He will ever honor his Father's bills; he accepts them all."

THE BIBLE WHEN IN TROUBLE.

Some one has proposed that when you are worried that you read:

The Upholding Verse, Isa. 41:10, 13.
The Optimism Verse, Rom. 8:28.
The Waiting Verse, Ps. 27:14.
The Commitment Verse, Ps. 37:5.
The Shadow Psalm, Ps. 91.
The Establishment Verse, Prov. 16:3.
The Belief Verse, 1 Pet. 1:3-9.
The Peace Verse, John 14:1.
The Hiding-place Verse, Ps. 32:7.
The Heritage Verse, Isa. 54:17.
The Covenant Verse, Ps. 111:5.
The Child Verse, 1 John 3:1.
The Love Verse, 1 John 4:8.
The Stronghold Verse, Neh. 1:7.
The Waiting Verse, Lam. 3:25.

The Rich Verse, Prov. 10:22.
The Refuge Verse, Ps. 34:8.
The Sky Verse, Ps. 36:5.
The Sun Verse, Ps. 84:11.

Wesley sang in one of his hymns:

"Come in thy pleading Spirit down
To us who for thy coming stay:
Of all thy gifts we ask but one,
We ask the constant power to pray;
Indulge us Lord in this request,
Thou canst not then deny the rest."

We need to "Pray through." A good many people pray and then stop. They do not pray through, they do not wait to find out if their prayer is accepted and they hardly expect the answer. Poole has said "It is not possible to pray with a full persuasion that we shall receive *without being satisfied that what we ask is according to the will of God.* This we cannot know without a divine revelation as to things not necessary to salvation. Our faith therefore can rise no higher than a full persuasion that if what things we ask be for God's glory we shall receive them. We hold that true effectual prayer will have the following marks

1. It will be according to God's will. 1 John 5:14.

2. It will be to the glory of God.

3. It will enjoy the confidence that God hears it.

4. It is joined to faith and belief. Mark 11:23, 24.

5. It holds fast till the answer comes. James Caughey said "No law of nature is surer in its results than the law of faith."

Let us in faith and prayer hold unto God singing.

"I will not be denied. I will not be denied;
Till Jesus comes and answers prayer,
I will not be denied."

Or with Wesley say,

"We have now begun to cry,
And we will never end,
Till we find Salvation nigh
And grasp the Sinner's Friend.

"Day and night we'll speak our woe,
With thee importunately plead;
O! avenge us of our foe,
And bruise the Serpent's head."

THE BIBLE AND COMMUNION WITH GOD.

John 15 is the abiding chapter.

"Abide in me, and I in you." John 15:4.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

John Wesley, writing upon the subject of communion with God said:

"Satan will perplex you more than enough, if you listen to his sallies of imagination: 'Every one has some pursuit; therefore a man cannot be always in communion with God.' I deny the consequence.. While Mr. De Renty was serving the poor, he was in constant communion with God. So was Gregory Lopez, while he was writing books. 'At first, indeed,' as Lopez observed, 'large manifestations from God were apt to suspend the exercise of his senses, as well as of his understanding. But, after some time, they made no difference at all, but left him the full exercise of his understanding and senses.' I remember a much later instance of the same kind: an old clergyman told me, some years since, I asked Mr. Boehm, (chaplain to Prince George of Denmark,) 'Sir, when you are in such a hurry of business, surrounded with a crowd of people, hearing one, and dictating to another, at the same time, does it not interrupt your mental pray-

er?' He answered immediately, 'All that hurry no more hinders my communion with God, than if I were all the time sitting alone in my study, or kneeling at the altar.' No business, therefore, of any kind, no conversation, need hinder one that is strong in faith from rejoicing evermore, praying without ceasing, and in everything giving thanks. Follow after this, and you will surely attain it."

THE BIBLE AND VICTORY OVER THE LAST ENEMY.

1 Cor. 15:55—"O death, where is thy sting? O grave, where is thy victory?"

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Verse 57.

When John Wesley was dying in London, he sang the first verse of the following hymn:

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures.

"Happy the man whose hopes rely
On Israel's God; he made the sky,
And earth, and seas, with all their train;
His truth forever stands secure;
He saves the oppressed, he feeds the poor,
And none shall find his promise vain."

Not long ago a teacher asked a class of small boys what was their idea of heaven. It was curious to note how their replies were influenced by their circumstances in this life. A ragged little urchin who had been brought up in a squalid city street said, it was "all grass and green trees." One from the richer quarter of the city said, it was "like a big broad avenue with all houses on each side." A sweet-voiced choir boy said it was his opinion people would sing a good deal in heaven. The last member of the class, a quiet, thoughtful boy, though one of the smallest in the class, answered, just as the bell was ringing for the close of the school hour: "Heaven is a place where—where—YOU'RE NEVER SORRY." Thank God, he was the nearest right; sorrow has no place in heaven. Asylums, hospitals, almshouses, beds of pain, persecutions, diseases, racked nerves, wrecked bodies, *good-bye forever!*

"Who suffer with our Master here,
We shall before his face appear,
And by his side sit down;
To patient faith the prize is sure;
And all that to the end endure
The cross shall wear the crown

"In hope of that ecstatic pause,
Jesus, we now sustain the cross,
And at thy footstool fall;
Till thou our hidden life reveal,
Till thou our ravish'd spirits fill,
And God is All in All."

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Holiness and the Human Element.

Rev A. Traub.



HE subject before us is of vital importance, in view of the fact that Many Christians are perplexed in their minds, and confused in their religious experience because they have been unable to reconcile certain tendencies, which are of a merely human character, with the doctrine, experience and practice of holiness.

Though we would not presume to answer all of the mysterious questions which have been or might be asked in connection with our topic, we wish to humbly submit a few suggestions in the fond hope that they may be of some benefit to all who are earnestly endeavoring to live the sanctified life.

Whatever else may be involved by the topic, two things at least seem to be prominently suggested as follows: Holiness can be obtained and practiced by human beings in this life. Second, dispositions, temperaments and traits of character, which are incidental to human life, are not at all incompatible with the experience and life of holiness.

There is no question about the first proposition, that holiness can be obtained and practiced in this life, since the Scriptures clearly teach the same to be true. Briefly stated, the Bible reveals and the following passages substantiate these facts: (1) We are commanded to be holy. Lev. 11:44, Heb. 12:14. (2) God wills that we should be holy. Thess. 4:3, Heb. 10:9-10:3. (3) Holiness is promised. Isa. 1:25, Ezek. 36:25, Matt. 3:11. (4) Holiness was provided in the Atonement. Jno. 1:29, Eph. 5:25, Titus 2:14, Heb. 13:12. (5) Inspired prayer was offered for the sanctification of God's people. Eph. 5:26, John 17:17, Eph. 3:14-19. (6) Holiness is God's choice for his people. Eph. 1:14, 2 Thess. 3:13, 1 Pet. 1:2. (7) We are called unto holiness. 1 Thess. 4:7. (8) Holiness is necessary in order to get to heaven. Matt. 5:8, Heb. 12:14. (9) Holiness is the establishing grace. 1 Thess. 3:13, 1 Pet. 5:10. (10) Holiness is the "central idea" of Christianity. Eph. 4:11, Col. 1:21-22, 28. These are incontestable facts and any attack made against the doctrine of holiness is a direct attack against God and his word. (1 Thess. 4:8). Making all due allowance for lack of teaching, and the element of time, it is invariably a mark of carnality to bring God's standard of holiness down to the level of human infirmity, instead of bringing ourselves up to his standard, by his grace.

Nor can there be any doubt about the proposition, namely, that dispositions, temperaments and traits of character which are incidental to human life, are quite consistent with the experience of holiness. The long list of Bible characters whose godly lives have been placed on record, stands out as an everlasting testimony to the fact that humanity and holiness can exist simultaneously in the same life. Contrary to the ideas of many honest but misguided souls, the experience of holiness does in no way deify or dehumanize those who possess it. While it might be very difficult to state a specific rule whereby each individual may always be able to discriminate between the human and the carnal, we do believe that by adhering to the following general principle, with an honest heart, and an earnest desire to please God, that we shall never fall into condemnation or encounter any serious difficulty. ABSTAIN *totally* from everything which God forbids and condemns, and USE *moderately* or temperately everything which he allows or sanctions.

There is no doubt, however, a class of people who are so sensitive in their make-up

and conscientious about technicalities, that a more specific treatment of the matter in hand may be a necessity. Hence for the benefit of that class in particular and all in general, we wish to itemize a few things which some have not been able to reconcile with holiness.

TEMPTATION has caused many an honest soul to have grave doubts as to their standing with God, because somehow they have gotten the impression that temptation would end when the experience of holiness began. The experience of sanctification is rather a preparation of the soul for temptation, than the end of it. Temptation is not sin, but only a solicitation to sin. The sources of temptation with the sanctified are still "the word, the flesh and the devil," though the flesh in this connection does not cover the carnal mind, but the sanctified human nature. Every form of temptation must of necessity come to the soul along the avenues indicated above, hence the need of carefully watching and guarding the same lest we be overcome.

The *appetites* and *passions* of the body, though perfectly natural and legitimate, nevertheless require a governor even in the life of the sanctified, and this too, is supplied when the mind and will are brought into subjection by the sanctified heart—the seat of government. Appetite is blind. It knows neither right nor wrong, but ever craves indulgence. An uncontrolled appetite, in the light of knowledge, indicates an uncontrolled heart. Paul though dead to sin was impelled to say "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:27.

Anger and impatience, though closely related, are still different. One may be quite impatient without being angry, but it is doubtful whether one can be angry without being impatient. Sinful anger, which is the result of carnality, the kind that flies to pieces, is inexcusable and foreign to the sanctified soul. Yet it is possible for the sanctified soul to be angry against sin, and yet not lose the sweetness from his soul. We will be wise and safer, however, to be extremely careful along the borderline of righteous indignation and anger. You may display impatience without a bit of anger in it while waiting for a belated train when a loved one is sick at home and you are anxious to get to their side.

That *nervousness* and sanctification can exist in a person at the same time is quite possible too. We are not now going to excuse carnality by the fantastic name of nervousness, though the devil would be quite agreeable, but we feel that many good Christians have been harshly criticised because of an overtaxed, broken-down condition. The strong will be charitable and the weak will appreciate this, if both are sanctified.

Certain *fear and timidity* are also entirely compatible with the experience of holiness. "Fear is the fence of the soul." It is the protective instinct of our nature. It is not an enemy but a friend. It is built around the things we love, to protect us from the things we hate. It is a natural quality which belongs to both saint and sinner. Moral fear is the result of a spiritual condition and is regulated by our attitude toward God. Thus the sinner and the Christian differ in their fear of God. The former is in the bondage of fear. He fears God, punishment and his fellowmen because his heart is impure. The latter fears God with a sense of love lest his conduct should in any way displease him.

Some Christians are naturally timid. They

are so by disposition. They are so modest and self-conscious that they shrink from observation, but when duty calls they press forward with determination and self-possession under the inspiration of the Holy Spirit even to the extent of being a surprise to themselves and others. However, when the task is finished they may lapse back into that state of sweet, not to say sacred, retirement, which is so characteristic of the timid. Such sanctified Christians are as useful and beautiful in their sphere and often adorn the Church as much, if not more, than the bold, blustering kind. Yet God has a place and use for all. Take courage, timid one, for "In quietness and confidence shall be your strength." Isa. 30:15.

In conclusion we should like to add that so far as our experience has gone, we have found that the *best* antidote against temptation along any line is a constant, watchful, prayerful devotion to spiritual things. Deep piety and vital godliness will constantly counterbalance and outweigh all of the onslaughts of the enemy.

A Pastor's Protest.

C. A. Hodshire.

"THEY HAVE TAKEN AWAY OUR LORD AND WE KNOW NOT WHERE THEY HAVE LAID HIM."



THE above heading is used in the closing paragraph of a sermon preached to the Ministerial Association of Youngstown, O., by Mr. Edmon L. Brown, one of the laymen of the Youngstown, Ohio, Methodist Churches. He preached this sermon by request of the Ministerial Association. It appears in the *Christian Advocate* of June 15th, 1922. It certainly is a scathing rebuke to the preaching done from the Methodist pulpits, at the present time. I am glad that there are still some Methodist pulpits that preach a full gospel, and still offer Jesus Christ as an atonement for sin: but I am persuaded that Mr. Brown's contention against the average Methodist pulpit is all too true.

The question came to me as I read this layman's sermon, "What has changed the note and emphasis of the Methodist pulpit of today?" Why do we not preach the old-time gospel as did our fathers? Why do we not preach Regeneration, Sanctification, and the Witness of the Spirit as we have done in the past? There must be a reason. *Surely*, there must be a cause. Have I, a minister of this great church organization, and one that wants to be true to the covenant vows he took when he entered this sacred calling, have I a right to inquire into this matter? Before God, I feel that I have, and in the following will set forth what seems to me to be the main difficulty.

For more than twenty-five years there has been creeping into our church a false teaching that has almost wrecked the faith of hundreds of our preachers. German rationalism has been scattered broadcast until almost every young man that has come from our institutions of learning, for the past several years, has been cursed with this subtle form of infidelity. The present Course of Study for our traveling preachers tells the story of what rationalism has done for our preachers in the past thirty years. Our Board of Bishops have sanctioned a Course of Study that can, in its effect, be nothing but detrimental to Evangelistic Christianity. In his review of the Course of Study, Dr.

(Continued on page 6)

HUMAN ENEMIES.

Rev. C. F. Wimberly, D. D.

CHAPTER IV.

HAVING examined the Big Three, listed by the Word of God as our chief enemies, three Major Generals, as it were, under whose control all other enemies are mobilized, we wish to carry our examination to more explicit findings. When a resultant of the World, Flesh and the Devil is reduced to a concrete ending, or proposition, we have *sin*. It may be quite impossible to think of sin aside from the direct and indirect influence of the three mighty powers mentioned before; but this line of investigation has to do with human enemies, viewed in all aspects, general and particular, concrete and abstract, composite and individual.

When the subtle powers of the world have done their work, as expressed in the lives of men and women, it is sin; when the flesh has degraded soul, mind, and body to the realm of sensuousness and carnality, it is *sin*. When we obey suggestions, become enmeshed in schemes, it is *sin*. The full fruitage, the last analysis of all the combined powers of darkness, is *sin*. The enemy of the soul, standing over against the principles of righteousness; the thing that separates man from God, and eventually bringing ruin, is *sin*. When lust has conceived (desires of the flesh) it bringeth forth sin, and sin when it is finished it bringeth forth death. Sin is an enemy of the concrete; it is the application to human thought and conduct, the principles of evil wrought by the aforesaid agencies.

We can best understand the nature of sin if the scriptural definitions are examined. There are four given. First, "Sin is the transgression of the law." (1 John 3:4). Literally stepping over the law. Every intelligent being is circumscribed by laws, natural and divine. God has thrown around us ten laws, called the decalogue. Whoever steps over—transgresses one of these laws—commits sin. There are natural laws about us, and no way whereby they can be broken without a penalty. If we come in contact with the law of heat or gravity, the penalty is inexorable. Nature's laws are cruel and merciless.

If we step over the laws of our country, justice cries out for the penalty. There are over two hundred thousand men and women behind prison bars in our land for transgressing the law. They are sinners against the commonwealth. Human government is so organized that her sinners must be apprehended and punished. God has no high sheriff commissioned to arrest those who step over his laws; but the sin remains against the eternal statutes, and there is no legerdmain of time, or separation by distance, or environment that can change the status, as it affects the soul.

The second definition of sin: "All unrighteousness is sin." (1 John 5:17). Righteousness means rightness—things that are right—placed beside a standard that is eternally correct, over against measuring conduct by a false standard. The world goes wrong because it builds by a false pattern. God gave us a perfect pattern, and we are commanded to make all things by it. But the enemy is busy changing the plans. We may blindly build to a wrong specification because of the great Master mind who secretly bends the rule of right to one distorted and wrong. All that is not fashioned by the absolute rule of right is sin. To be righteous, means up-right, down-right, in-right, out-right, and all-right. How difficult is life's pathway with human judgment so incapa-

ble, and knowledge so incomplete, and will power so weak.

A third definition: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17). We observe that each definition approaches the subject from a different angle. The responsibility for sin is here located with the individual. We have been studying our enemies, and their power over us; but the human will is capable of absolute imperialism. We do not sin wilfully until we give our consent. The citadel of the soul must be captured and surrender before there is guilt. In the last analysis, there is a strange responsibility upon us when we break God's laws—step over them.

We find here a presupposition of knowledge concerning the things of unrighteousness, as well as the deeds of righteousness. We know the things that ought to be done, and when we fail to do them it is sin. Sins of omission, as over against the sin of commission; we are transgressors by doing the things that are unrighteous, and by not doing the things that are righteous. The sword cuts both ways, and reaches the same results—*sin*. Where there is a knowledge of law, there is transgression. In world matters, ignorance of law does not excuse a transgression; this is also true in the laws of nature; but with the soul's relation to God, responsibility seems to end with knowledge. This is a small loop-hole, for there is a "light which lighteth every man that cometh into the world," therefore, the margin will be exceedingly narrow, if we can plead ignorance at the Great Assize.

The fourth definition strikes a still higher note: "Whatsoever is not of faith is sin." Then when we read "all have sinned," and "all we like sheep have gone astray, etc.," might seem a bit strange; but when we examine sin under the microscope of Bible definitions, the truth of universal sin of the whole race is apparent. "Whatsoever is not of faith is sin." (Rom. 14:23). "The just shall live by faith," and when we get away from the dispensation of faith, we become transgressors. We live, and move, and have our being through the beneficent providence of God, and all the privileges that make life worth living are ours—saint and sinner alike—because of the atonement of Christ. All the relationships of life—love, marriage, home, business, etc., are given us on the credit of the death and resurrection of our Lord. When we enjoy any of these things without due acknowledgment to the great Source of all these privileges, we come under this definition—living without faith; "Whatsoever is not of faith is sin."

Again, we find another definition that is very striking; the word literally means "missing the mark." That is exactly what sin means in the concrete—the sinner misses the mark. The great objective of life is to glorify God. The sinner is out of harmony with God, and so long as he remains in this attitude, he cannot please and glorify God. He has missed the mark. Paul said some pertinent things about the mark: "This one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." The goal of life cannot be attained with any glory or success, aside from the soul's harmonious relation to God. The man who fails here, however great he may be, has missed the mark.

After this brief survey of sin, as it is outlined in the Word of God, it does not need further argument to place *sin* as another enemy of the race in general and to the soul in

particular. It is the one thing that separates us from our Creator in this life, and the one to come. If we will consider for a moment the terrible tragedy of the race pilgrimage, as it has fought its way through the centuries of war, oppression and poverty, remembering that sin has wrought all this havoc, surely it is an enemy. Sin has placed every stone in the world's prisons, built every gallows, and charged the dynamo of every death chair. It has broken the world's heart; in tears and sorrow we continue to flounder in the back-wash of sin. Life can never realize on its investment while sin is allowed to befoul character. After all the sweets it may supply and promise, "At last it biteth like a serpent and stingeth like an adder." Sin is a fitting word when its meaning is clear; it cannot be pronounced without the hissing tone—like the hiss of a serpent. The old serpent has left an eternal imprint as his handiwork.

Heart Talks to Converts.

Rev. E. E. Shelhamer.

No. 4.

LIVING A DAY AT A TIME.

"As thy days, so shall thy strength be."

ONE secret of an easy and victorious life is the learning to live by the day. It is thinking of the long stretches that tire us, and when we pile up the cares and responsibilities of life for three-score or more years, we are overwhelmed at the sight. We cannot fight such a battle for so long.

But, beloved, we do not have to face all the burdens of life in one day. If you do the best you can a day at a time all will be well. God, or angels could not ask more. It is when we get under a strain that we stagger at what is ahead. If we will refuse to worry or hurry we will accomplish more with less wear and tear. Sometimes we are tempted that we will never get through with what has to be done. But by going at it calmly and taking time to pray occasionally, if but for a minute, it is surprising how difficulties and mountains of work melt away. No man would think of shouldering a cow and carrying her. But it has been said if a man could shoulder a baby calf each day and carry it, he would as the days, weeks and months go by, become so strong and accustomed to the task that he could eventually carry the grown up animal. In like manner do not look at the impossibilities ahead, but take one thing at a time, one day at a time, and you will develop tact and strength for the big things of tomorrow.

Give a child a task of work or a chapter of scripture to commit to memory: He looks at it and says he can never do it. But let him learn one verse at a time; the next day one or two more and the inspiration increases as the task decreases. So it is in life. Even tomorrow is not yours until you get there, and you have nothing to do with it except to hand to it today's life well lived and today's work well done. This will make tomorrow's difficulties look small. Anyone can carry his burden, however heavy, until nightfall. Anyone can hold out for just one day. And after all, this is all that life really means—just one day at a time.

This same rule will hold good in living your religion. Do not fear that because others have failed and made ship-wreck of faith that you will finally do likewise. No! Live one day at a time. If trials and temptations

increase, remember God says, "My grace is sufficient." Again we read, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. 10:13).

You are as sure of heaven as though you were there now—as long as you keep a big yes in your heart to God. All you need to do is furnish the yes and God will furnish the grace. You furnish the willingness and he will furnish the ability. If you cannot enjoy some things, endure them. Keep on enduring—one day at a time—and finally, "He that shall endure unto the end shall be saved."

The Pure In Heart.

James J. Ballinger.

"Blessed are the pure in heart; for they shall see God." Matt. 5:8.



his message from the Son of God, comes not as the thundering tones of Sinai; but like the gentle rain or the dew that falls upon the new-mown hay. It carries not so much the spirit of penalty for failure to conform to this standard as it does the very atmosphere of blessedness in the embracing of a privilege made possible for man through the blood of Christ.

PURITY IS A DEMAND OF INTELLIGENT BEINGS.

We frequently hear men say that they do not believe in purity. This is not the statement of intelligent honesty, but rather an expression of ignorance concerning the real demand of intelligent beings, or an outgrowth of a prejudiced heart. These same men will seek pure water to drink, pure air to breathe, pure food to eat, pure blood in their veins, pure seed to plant, pure paint for the house and purity through every avenue of nature; and their demand for purity does not end here, but they cry out for the same condition in politics. With all of the political corruption of the twentieth century, the demand is for men with pure motives and sterling character, who cannot be bought with the "filthy lucre" of the ruinous sharks of Wall Street.

Why do we as a nation almost worship Abraham Lincoln? There is but one answer—Lincoln was an unselfish leader with pure motives dominating his actions. He was not a petty politician, but a true statesman. William Jennings Bryan's name will live in history, not because of his oratorical ability, not his prominence in the political field, but because he is a clean man, who has placed principle before position, and righteous dealing before party distinction and honor. Yes, we demand purity in politics.

Further, this God-given demand is found in the business world. Give us business men with pure hearts; purge the corporations, end the trickery, deception, counterfeit, fraud, oppression, unfair dealing; throttle the spirit of covetousness, which is adding millions to millions and robbing the poor. Drive out the thieves in high places, break the damnable combines and give us men of clean hearts, the result of which will be clean dealing and contentment, where there is turmoil and unrest.

In the next place we need purity in the social world. This will drive out the "double standard." Men will be just as clean as women. There will be one standard for both. The divorce evil will end, the tobacco barons will be put out of business, the promoters of indecent fashion will be put on the shelf; homes, instead of being scattered by sin, will blossom with beauty of character, and send their aroma upward and outward until heaven and earth shall join in one great chorus

of thanksgiving to him whose standard is purity.

When we turn to religion we find the demand for purity still holds. The libertine, the ungodly, the backslidden, and the devoted saints of God all demand purity of life. Many say, "We do not believe in heart purity," and comparatively few people possess the experience, nevertheless this does not eliminate from their heart the demand for purity. Let the minister of the Gospel desecrate the Sabbath, use profane language, drink intoxicating liquors, use tobacco, practice impurity, gamble, attend the dance hall or violate the law of God in any other way, and see how soon these opposers of heart purity will sit in judgment on his case, and just as long as they see him deviate in the least from the path of rectitude, and why? because God's standard is purity, and he has put the same demand into the very warp and woof of our nature.

God the Father, God the Son, and God the Holy Spirit demand purity; the angels demand it. The Bible was given to teach man how to obtain it, the death of Christ was to make it possible, and the Holy Spirit was sent to be the agent in the accomplishment of purity of heart.

ALL NORMAL AGENCIES WORK TO THAT END.

If this were not true life from a natural standpoint would be an impossibility. With the millions of destructive germs in water, air and food, the various poisons in vegetation, the deathly gases, the decaying bodies of the denizens of earth, air, and sea, without the intervention of these cleansing agencies, would render longevity in man an unthinkable thing; but the wind, the water, light, heat motion, electricity, cold, etc., all unite their efforts in keeping the old globe pure.

The oceans are not only homes for the great armies of floating living creatures, but sepulchres where their dead are dissolved every year in countless numbers; but in spite of this decay, no offensive odors ever meet the mariner as he steers from coast to coast; for the normal agencies of God in the natural world have been there and faithfully performed their function.

The family horse dies, the mother and children cry, the father feels the loss keenly, but as much as he was loved, his body cannot rest in the barn yard; for decay follows death, and the place his form is to occupy will become contaminated. Vultures, with obnoxious worms and bugs are his visitors, and the odors arising from his dissolving body are most offensive; but the rain falls, the wind blows, the sun sends forth its light and heat in their purifying power to be joined by other agencies, the transformation is made, the old body disappears, the offensive odor departs, the vulture is gone, the contaminated spot is covered with grass where the aroma of sweet flowers invites the humming-bird to seek their nectar, and the heart-saddened children to sit in meditation upon the good deeds of their pet horse whose body once occupied that very spot.

Has God so perfectly provided cleansing for the natural world and left the spiritual realm without adequate provision for the purifying of the heart, preparatory to a life of unselfish service and a future home about which cluster in ever blooming beauty, all of the elements requisite to man's highest and eternal happiness? From the beginning God decreed salvation through sanctification of the Spirit; and when in the midst of the most excruciating pain his Son exclaimed—"It is finished" every avenue was thrown open to the human family to come boldly to a throne of grace and be made whole. Brother, the provision is made, the call is sent out, why wait?

PURITY OF HEART A NECESSARY CONDITION.

So long as the fires of a volcano burn, something of value is being consumed. While

cancer is working in the body strength is being undermined and life threatened; and while sin, in any form remains in the heart all that is good in the life is in danger; for this spiritual leprosy or cancer must be fed; and be assured that so long as it remains in the life the soul is in jeopardy, and may fall a complete victim to this persistent enemy. "The carnal mind is not subject to the law of God; neither indeed can be." "To be carnally minded is death."

Then see the need of heart purity to meet the evil influences from without. The stronger the physical body and the purer the blood the better we meet disease; this is equally true in the spiritual realm. Give us heart purity and the germs of infidelity, destructive criticism, worldliness, covetousness and impurity will not lodge in the life, and that which is high and good and worthy will flourish as a watered garden.

Heart purity is essential as a guarantee to the safety of others. If your son has a pure heart your neighbor's daughter is safe in his company. If the capitalist's heart is pure the laborer can rest easy over his own interests; with a clean heart the laborer will not take advantage of his employer; and if the official, whether president, senator, governor, city or county officer, lives under the cleansing blood of Christ it will be impossible to allure him from the path of rectitude by the price of gold or silver; for he cannot betray the people into the hands of the oppressive combines. If the leaders of Catholicism will lose sight of the human support upon which they are resting, and come to the fountain of cleansing and be made whole, their political manipulation will end, their disturbing influences in the affairs of peaceful nations will be known no more, their antagonism to true religion will vanish, their claim to infallibility will be abandoned in shame, their people will be lifted out of superstition and ignorance; the sacred institution of marriage will supplant the unscriptural standard of celibacy, and their priesthood will cleanse itself from its immoral practices and be a blessing to the world instead of a menace.

The "Golden Rule Principle" will be put into practice, and the confusing factions of the world be at peace. Proud-hearted kings will not be known; for pride grows out of sin. Murderous wars will end, and the young life of the nations will go as teachers and leaders instilling the truth of Christ in the hearts of people, rather than inventing poisonous gases with which to kill them. The coffers of the church will be filled with gifts for the evangelization of the world; for when men get pure hearts they will be interested in others.

Purity of heart as a guarantee to eternal life. "Blessed are the pure in heart; for they shall see God." They shall enjoy God. This is the real meaning of the text. "Without holiness no man shall see (enjoy) God." Purity prepares man for communion with his heavenly Father. It is the only thing that does. Education will not, culture is insufficient, racial distinction falls short, wealth is inadequate, but thank God, purity of heart makes one feel at home in his company, and will be the preparation requisite for heaven at last.

Have we obtained this experience? It is not a luxury, optional with the individual, but a necessity without which we will be found wanting.

Rev. Otis W. Spinks, student in Asbury College, Wimore, Ky., has recently been associated with me in revival meetings. He is a very efficient music director, an effective soloist, thoroughly consecrated and helpful in revival services. Pastors and evangelists should keep this able and worthy young man busy all through the summer vacation season.

B. F. ATKINSON.

Question Box.

REV. G. W. RIDOUT.



Ques: Where in John Wesley's works can we read his testimony to entire sanctification?

In 1744 he writes of this second experience: "In the evening while I was reading prayers at Snowfield, I found such light and strength as I never remember to have had before; I saw every thought as well as action or word, ed hum of humanity, pressing towards the just as it was rising in my heart and whether it was right before God or tainted with pride or selfishness. I waked the next morning, by the grace of God, in the same spirit; and about eight, being with two or three that believed in Jesus, I felt such awe, and tender sense of the presence of God, as greatly confirmed me therein; so that God was before me all day long. I sought and found him in every place; and could truly say, when I lay down at night, 'now I have lived a day.'"—*Journal* 1744. Thirty years after, evidently referring to this crisis, he says, "Many years since I saw that without holiness no man shall see the Lord." I began by following after it and inciting all with whom I had intercourse to do the same. Ten years after, God gave me a clearer view than I had before of the way how to attain it, namely, by faith in the Son of God. And immediately I declared to all, 'We are saved from sin; we are made holy by faith.' This I testified in private, in public, in print, and God confirmed it by a thousand witnesses."—Vol. VII, P. 38.

Ques. Who is Sam the Methodist?

One of the most remarkable cases of God's converting and sanctifying grace I have ever met. His story is almost as thrilling as the conversion of Saul of Tarsus, of John Bunyan or John Newton. Coming to the U. S. A. about thirteen years ago an ignorant Austrian, not knowing a word of English, converted about midnight all alone at a camp meeting altar, later sanctified and then taught of the Holy Spirit to such a degree that today he is preaching to thousands. During the war the Government employed him to go to the great Cantonments to tell the soldiers what the cross and the flag meant to him. At present one of the Methodist Bishops is using him all over his area and he is preaching every night to multitudes. The story of his life, "From Heathenism to Christ," 25c from Pentecostal Publishing Company, is a remarkable production. Better invite "Sam" to your town or city to give his life story. His address is Rev. Sam Polivina, Eldorado, Illinois.

Ques. Should a person who has lost out in the experience of entire sanctification make a public confession of it and go to the altar?

A good answer to this question is found in the words of the now sainted Dr. Keen, who said:

"If there has been in any of your souls spiritual declension do not try to smooth things over, and go on testifying to this experience after the keen edge of it is gone. It is better to recognize the truth and inquire, 'How can I be reinstated in the sweet experience which was once mine?' In order to this reinstatement there should be confession of our loss. First, to ourselves; second, to God, and third, to others, if we feel under the light of the Spirit that such confession (to others) is necessary. Sometimes it is not, again it is. The Spirit will inform us about that if we honestly seek his guidance. But spiritual declension cannot occur and

our friends not notice it. And for their sakes (in order that they may not stumble over it) there ought generally to be an humble confession in their presence, followed by a coming back to God. But besides recognition and confession there should be resumption. 'Resume business at the old stand.' If your consecration has been annulled, let it be renewed. Otherwise let it be reaffirmed. For twenty-five years I have been wholly consecrated to God, and I have not taken anything off the altar. But I have formed a habit of doing this: Each morning when I kneel down to pray, the first thing I say to the Lord is, 'I am thine, Lord, entirely thine, forever thine.' Then I offer my prayer. Then the last thing I say to the Lord at night is, 'I am thine, Lord, entirely thine, forever thine,' and go to sleep in his arms. Thus I affirm my consecration, not of necessity, but because I like to do it. But if you have lapsed let me exhort you to resume at once—renew or reaffirm your consecration, and go on with business."

A Blessed Combination---Peace and Holiness.

A. W. Orwig.



MAN sometimes invent useful combinations in material things, but the most blessed combination is that of "peace and holiness," wrought in the human soul by the omnipotent Holy Spirit. What a glorious motto for the church and the individual! Possessed of this inimitable combination, what an impregnable bulwark against the forces of darkness from earth and hell! And it is the only passport to heaven.

"Peace and holiness," divinely "joined together," never to be "put asunder." They may co-exist in every child of God. Have we "through the Holy Ghost," claimed our full inheritance? Certainly every one born into the kingdom of God has both "peace and holiness" in a degree, all that "babes in Christ" are capable of receiving, first the "milk" and afterwards the "strong meat." But even those enjoying "peace and holiness" in the more advanced stages, are to "follow on to know the Lord" more fully. There must be the spiritual continuity, as expressed by the apostle, to "follow peace and holiness," that is, a pursuit in the graces, fruits and gifts of the Holy Spirit already measurably possessed.

But we are not only to keep up the diligent and holy quest of the highest order of peace with God, but we are to "follow peace with all men." However, the inspired writer adds, "if it be possible." Sometimes some men refuse to be at peace with us because we do not sanction their sinful mode of living, or because we do not accept their views on some special subject. But by keeping sweet and patient and prayerful,—by maintaining "peace and holiness,"—the Lord may make such persons "to be at peace with" us. Some of us know this by experience.

"Follow. . . holiness." We are not only to "follow," or to go on from incipient or new convert holiness into the state of holiness implying cleansing from all inward sin, but persistently to "follow" in this blessed "highway." There is safety and true peace only as we continually mount upward. Doing so, new and enlarged visions and acquirements will be bestowed, but with "always more to follow."

Without Holiness No Heaven.—"Follow peace . . . and holiness, without which no man shall see the Lord" (Heb. 12:14). Certainly that is equivalent to declaring that without holiness no one can enter heaven. It

is in harmony with the teaching of Christ that only "the pure in heart" shall get to heaven; as also the words of the Revelator that "anything that defileth" cannot enter "the holy city." Surely these are significant and solemn utterances. And yet some professors of Christianity lack that true "peace and holiness" which admit to heaven. On a sick bed a Christian woman told her pastor that she lacked the meetness for heaven inculcated by the Bible. After admonishing and instructing her, she earnestly sought and found perfect cleansing in the blood of Jesus Christ. Dear Christian reader, have you followed on in the way of holiness to the point where the sin principle was eliminated and the requisite meetness for heaven received? All who have a true hope of heaven will seek perfect purity. It's a Bible teaching. Why not obey now?

A PASTOR'S PROTEST.

(Continued from page 3)

Harold Paul Sloan shows that at least thirteen of the books are not in harmony with our Standards of Doctrine. I agree with Dr. Sloan. If these books are in harmony with Methodist teaching, then what will we do with such books as "Modernism and the Christian Faith," by Dr. John Alfred Faulkner, of Drew Theological Seminary, and "Contending for the Faith," by Rev. Leander S. Keyser, D.D., Professor of Systematic Theology, Hamma Divinity School, Springfield, Ohio, and scores of other Christian scholars and writers? It will not do any good for the "New Theology" folk to longer cry ignorance and say, "All the scholarship of the world is on our side." That is bigotry gone to seed.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." We are reaping the kind of harvest that we have been sowing, and it is impossible to get anything else than that we sow; for it is written, "Every thing brought forth seed after its kind," and it has been doing that all through the years, and will continue to do it to the end of time. At the present time, our church schools and church press are laying the emphasis in the wrong place in regard to the education of our young people. The emphasis is being decidedly laid on training instead of on regeneration. Training is all right as far as it goes, but it stops short of the mark.

The cry of this layman preacher—"They have taken away our Lord and we know not where they have laid him"—is coming up from tens of thousands of hungry Methodist hearts today; and if we do not point them to the cross of Christ, to the Lamb of God that taketh away the sin of the world, we shall go down beneath the eternal laughter of perdition. We must come back to preaching the atonement and the blood, or forever die as a soul-saving Church.

Men of Methodism, in the name of God, let's arise and shake ourselves. Let's come forward and show our colors. The Darwinites have come out in the open and are defying us, and shall we falter in these perilous times? God help us to be true.

The Man and His Ministry.

The life of Dr. Morrison, Editor of THE PENTECOSTAL HERALD, by Dr. Wimberly, has been having a remarkable sale. Only a few copies are left of the first shipment to THE PENTECOSTAL HERALD. Others will be placed upon the shelves of the Company at once. Letters come from every direction from those who have read the book, expressing pleasure and inspiration from its perusal. Get a copy for yourself, or for your children. It is a book that young people will read with genuine pleasure and will be quite inspirational. Price, \$1.50, of Pentecostal Publishing Company.



REVIVAL FIRES ARE BURNING.



FROM EVANGELIST ROY L. HOLLENBACK.

Since our last report we have been, as always, busily engaged for the Master in the work of evangelism. During the Month of March, I was in an interesting and victorious battle with the Princeton, Indiana, Church of the Nazarene, of which Rev. H. W. Cornelius is the efficient pastor. This was indeed a victory for holiness in that community and attracted a very wide attendance. The pastor, who is a great general, had the forces well marshalled for the long siege, and God gave us great crowds from the first service to the last. There were 77 definite seekers, the most of whom prayed through. A class of ten adults was received into the church and others were lining up to come in soon. The pastor counts on getting about 25 new members. Another victory was scored in the meeting in the raising of \$2,110 to cover the church debt, and to prepare for the erection of a new church. This is much needed, as the Sunday School is running so high in attendance that there is not room in the church to divide the classes; and there is not seating space for the crowds that attend the preaching services.

At this writing we are starting the second week of a revival with the Evansville Church. This was to be only a week's convention, but Sunday night the crowd voted that the meetings should continue for another week. This is a great church, and they have the right man at the helm, in Rev. Ralph Hertenstein. The congregations are good, and we are anticipating greater victories this week.

We are entering the summer's labors with a richer experience of grace, and with greater faith in our God than we have ever known before. Our slate is not quite full as yet, but is filling up rapidly. We make no preferences of places, and God sees that we are kept busy in his service, and always supplying our temporal needs abundantly. We are loving the battle more each day. Your brother,

Roy L. Hollenback.

BROTHER PICKETT'S LETTER.

I came to Kokomo, Ind., March 10th. From church to church I've gone showing the meaning of the prophecies and how their fulfillment is being accomplished before our eyes. I was intending to go to Chicago, April 1st, but have not been able to leave this territory. Have preached in Methodist, Baptist, Friends, Free Methodist and New Light Christian and Disciples Christian Churches. People drove eight to twelve miles; some of them thus following me up have heard the same message from two to four times. O how hungry the people are for these pre-millennial truths! And yet many preachers are trying to feed them on the husks of papal post-millennialism. It has no root in God's Word and the people sicken on it.

I have calls beginning with June that carry me to Missouri, Kansas, Oklahoma, and Texas. Must reach Waco for the camp by August 3. Camps and others wanting a few of my Bible expositions in these States should write early, so I can put them into my slate, so it will not require extra travel. I can give any number of messages from four to twenty. The people say, "My Bible is now a new book." Amen. Jesus is coming. Be ready.

L. L. Pickett.

GREETINGS!

Day by day in every way,
(Although I'm sick of old Coue.)

This is true, and I must say—
Our Herald's getting better.

My last meeting was in old Spring Street Methodist Church in the quaint old city of Charleston, S. C., which, in the early days was often visited by George Whitefield and also by the saintly Francis Asbury. Methodism is represented there by four active churches, but I believe that it was my good fortune to be in the liveliest congregation in that city. It has not always been so lively as at present. For years, so I was told, it dragged on at a dying rate, but Harvey Danner was appointed to that station about three years ago and then the dry bones rattled and stood on their feet and the membership revived. This is not at all surprising because Danner preaches with the "Holy Ghost sent down from heaven" and the Lord honors his fidelity by giving him a large flock of sheep. Often, when I see a preacher like that who preaches the whole gamut of Christian doctrines and has a crowded house and a growing membership, I wonder why some men think that in order to get a crowd of people it is necessary to lay aside the old gospel trumpet and take up the sounding brass of popular heresy.

It was my pleasure to meet Dr. Wimberly, whose facile pen adds so much that is helpful and interesting to the pages of *The Herald*. He had to go to the hospital for a severe surgical operation during our revival, but the prayers of his friends and the skill of the surgeons have put him well on the road to recovery. I was about to say that I hoped the Lord would spare him to write another book as blessed and stimulating as his biography of Henry Clay Morrison, but that is hardly possible, because there is only one Dr. Morrison.

John Landrum, the blind pianist from Epworth, S. C., was engaged by Brother Danner for the meeting. It was my first time to hear him play and his playing far surpassed my expectations. The people were wonderfully kind to him and the congregations were delighted with his numbers.

The third week of the revival came a cold driving wind and rain and blew away most of the chaff, and some of the wheat, but we had a good meeting anyway. Many times the altar was more than filled with penitents. Many were saved and, I think, about twenty gave names for membership.

One of the fond ambitions of my life was fulfilled while I was away from home. My wife had a cozy log cabin built in the yard for a study. It has an open fireplace and is quiet, roomy, and comfortable. Hereafter, if I do not read and write, I am without excuse. Dear Brother Preacher, I wish you had one just like it. I have waited twenty years for mine.

Yours in the Lord,

Raymond Browning.

FRUITS OF CONVICTION.

The meeting held in the Logan M. E. Church of Edgar, Ill., came to a close on Monday night, March 27 and was in every way a decided success. Whole families were converted and joined the church and almost the entire membership of the church sought and obtained their Pentecost. Wrongs were made right; forgivenesses were asked and reconciliations were made. Two men who for ten years had been enemies were made friends and took communion together the last Sabbath morning. The meeting soon developed into a Community meeting and Methodists, Baptists, United Brethren, Methodist Protestants, Quakers and Nazarenes alike rejoiced together.

The people came for miles around and in some services even standing room was unavailable. They not only remembered the evangelist with a magnificent offering and some beautiful gifts, but also the pastor with a splendid purse and a "Donation Party" of groceries, fruit, etc., which would make glad and happy any parsonage home.

Am now in Hennepin, Ill., First M. E. Church, and the only thing to be said here is, "We need an old-fashioned revival. Pray for us."

Yours for service,

Imogene Quinn.

"Hoosier Girl Evangelist."

909 N. Tuxedo, Indianapolis, Ind.

REPORT OF EVANGELIST J. E. HEWSON.

Since writing you I have had two glorious meetings over in New Brunswick, on the Island of Grand Manan, in two Reform Baptist Churches. I found some of the best people I have ever met. They are deeply spiritual, very hospitable, and exceedingly anxious to see the kingdom of God prosper.

I was told by one or two parties that I had better not go over there for there was nothing over there but some old tumble-down fish shacks, but I found the opposite; they have substantial houses, and quite a few of them are up-to-date residences; they also have good schools, and their church buildings are kept in good, clean and tidy condition.

We were at North Head for three weeks, and the Lord gave us nineteen bright experiences at that church; the church membership was revived to newness of life and activity, Rev. Hartley C. Mullen is the pastor of that church, and I found him in the experience of entire sanctification as a second definite work of grace, and inciting others to get the experience. Bro. Hartley is a newly married man, and he has cast his lot on the great sea of matrimony with one of the most spiritual young women that it has been my experience to meet. I predict for them a very bright future in the ministry of full salvation.

Mrs. H. S. Mullen, Miss Christian, and Hudson, of Perth, Victoria, County, N. B., had charge of the singing in this meeting, and everybody was inspired with their singing.

My next meeting was at Seal Cove, where I found a lot of God's children who were sanctified wholly, and had made preparations for the meeting through prayer and supplication; the meeting was really going on when we got on the ground. The Lord gave us fifty-nine precious souls; the community was stirred, the devil got mad, saints shouted the victory, and angels rejoiced. Bro. Rue Ingalls had charge of the singing, and his wife had charge of the music at the organ. They make a good team for the Lord. When I left they were contemplating going to good old Asbury College to school next fall. May God bless them and give them a fruitful ministry.

We had quite an experience on Grand Manan Island during the six weeks that we were there, they having about eleven feet of snowfall from Nov. 1, to April 1, and drifted to the extent of fifteen to twenty feet in places. They tell me that Grand Manan is a beautiful place in the summer, and I believe they are right, for it lays right in the mouth of the Bay of Fundy, and is about twenty miles long and averages about six miles in width. The only occupation there is fishing, and they certainly do take up some fish there. If Peter made a haul like they

do there, it is no wonder that his net brake, as they take up as many as seventy-five to a hundred hog-head in one draft. The Bay of Fundy has some of the largest tides of anywhere in the world, ranging all the way from eighteen to fifty feet. It is also one of the roughest and most dangerous pieces of water anywhere, as there are so many hidden ledges that the vessels are liable to be driven on to. My first experience with a rough ocean came to me as I was starting home and coming over to East Port, Maine, in a small fishing boat; but I was sweetly kept in the storm, as I was conscious that I had the great Pilot on board, and while the waters were rough there was quietness within. I never even got seasick.

May God richly bless you all, until we all meet in the New Jerusalem to sit down to the Marriage Supper of the Lamb. I have an open date of ten days, July 20-30. If anybody wishes my services, will you kindly write me at 127 N. Chester Ave., Indianapolis, Ind.

MANCHESTER, OKLAHOMA.

Manchester has had a remarkable revival under the leadership of Rev. Robert L. Selle, of Winfield, Kansas, Conference Evangelist of the Oklahoma Conference. He came highly recommended by Dr. H. W. Lewis, Superintendent of the Enid District and others who knew him and his work personally, but as a preacher and tactful worker he proved to be far superior to the good reports which preceded him to Manchester. He is a natural born organizer, inspirational leader, soul winner and kingdom builder. He is a strong character but deals tenderly with souls. There were more than fifty happy conversions at the altar and more than forty accessions to the membership of the church. Every department of our church activities has taken on new life as a result of the meeting. The work among the young people was the best we have ever seen. The results of the meeting were far better than pastor or church expected.

James Karr, Pastor.

REPORT OF THE NATIONAL ASSOCIATION.

The National Coast-to-Coast Party has just closed two very gracious conventions in Los Angeles, Cal. The first of these meetings was held in the South Main St. Methodist Church, being held under the auspices of the local Association and well attended by the many holiness people of the city. It was the pleasure of the party to meet a host of the Lord's faithful people gathered from many parts of the Nation. California seems to be the chosen place for many evangelists and their families, together with many preachers who have retired from active life. It is indeed a desirable climate, beautiful in scenery, and in many ways a place one would be disposed to make as a home. There was marked evidences of divine favor during this meeting which resulted in a number of conversions and sanctifications, and great spiritual uplift to the saints.

The second of these conventions was held in the Peniel Mission. Here we enjoyed the fellowship of many more of the saints and had the privilege of ministering the Word to them. The Mission is but one of the Peniel Missions located in the great cities of the Pacific Coast. These stand for the full gospel message, and have services daily ministering to a great many needy souls that have been cast adrift in life. Such a spirit of prevailing prayer and expectant faith greeted us here that it was a great blessing to minister in such an atmosphere of holy joy. The closing Sunday was one of unusual demonstration of the Spirit, with great victory for the saints and several seeking souls. With this meeting there closed the series on the Pacific Coast the Party going eastward to Denver. The meetings on the west coast have been very fruitful throughout and gratifying in results in conversions and sanctifications.

THE WORD HONORED.

Since reporting to you I have had meetings at Quinlan and Seiling, Okla. At Quinlan, souls were converted, sanctified and a fine class received into the Church. From Quinlan we went to Woodward, Okla., and brought a message each day of the Alva District Conference. It was a real feast from start to finish. Bro. Jean L. LaGrone, District Superintendent, is a man of God who insists on the old-time revival, and is leading the Alva District on to certain victory along spiritual lines.

We drove from Woodward to Seiling, went into camp, and pitched the battle against the enemy there. We found a fine lot of people who held us up in prayer and God gave liberty in preaching the Word. Bro. F. R. Newkirk and people of the Friends' Church, co-operated in a fine way, and stood by the meeting. The results were not large, but the saints are sure God had his way with the workers and will care for the good seed sown.

We opened at Vici, Okla., April 8. Pray for us. I am enclosing 14 subscriptions to *The Herald*.

C. S. Clark.

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(Continued from page 1)

At the request of Dr. Turbeville I remained over and preached for him a few days after the union meeting closed. A number of seekers were at the altar and were blessed. I found Bro. Turbeville much beloved, not only by his own people, but by the people of the city.

One of the very delightful features of this visit was my meeting with Dr. Brown, District Superintendent, with headquarters at Oskaloosa. I have been meeting Dr. Brown at camp meetings for years. He is one of the strong men of Western Methodism, has had marvelous success as District Superintendent, and stands firm for the Bible and its interpretation by the founders of Methodism.

I have rarely found a Methodist Church better organized, and laboring more harmoniously and successfully than this church under the leadership of Dr. Turbeville. His altar is constantly open for those seeking forgiveness, reclamation and full salvation, and the work goes forward very graciously under the blessing of the Holy Spirit.

I shall not forget the many courtesies and the Christian fellowship I had with the ministers of the various congregations in the beautiful city of Oskaloosa.

Lest You Forget.

Remember the Holiness Convention and Commencement exercises of Asbury College embrace May 24-30. We are expecting a host of the Lord's people to be with us during the Convention and Commencement. Make your arrangements to come.

Bishop Ainsworth, of Georgia, and Bishop Berry, of Philadelphia, are to be with us. There will be many others with us; messages of salvation will be the order, and we are expecting a gracious visitation from the Lord.

Send us your name and address, and tell us when you expect to arrive and you will be met at the depot, and given free entertainment while you are with us. But we shall want to know who you are, and when you are coming.

Wilmore is located on the Southern Railroad, one hundred miles from Cincinnati. Coming from the north, take the Southern from Cincinnati. Coming from the east and west, come to Lexington, Ky., and take the

Southern, eighteen miles south, to Wilmore. Coming from the south, take the Southern at Chattanooga, Knoxville, and come over the Southern to Wilmore from all southern points. Or, take the L. & N. to Louisville, Ky., and from Louisville to Lexington.

We will give the glad hand to all visitors. We especially desire the presence of young people who contemplate attending College or Academy next year, and the parents of young people who are looking for a safe place for the education of their children.

Drop a card to Rev. W. L. Clark, D.D., Wilmore, Ky., and tell him you expect to arrive.
H. C. MORRISON.

An Incident in the Andes.

Bishop W. F. Odham.



I started from the edge of the Argentine to the nearest railroad point in Bolivia—a distance of some 160 Kilometers. With six others packed into an automobile, we pulled into a dry river bed along which we were to ride nearly 100 Kilometers. We had not ridden a mile before a great freshet came down the river from mountains beyond and our automobile was in great danger of being swept away. We managed to get to the bank. There was nothing left to do but to fall back upon that ever trusted carrier of the Andes—the mule.

Mounted on mule-back, accompanied by a young Italian, I started to accomplish the journey. Fourteen dreary hours, much of it in rain, crossing and re-crossing the dangerous river. We finally found ourselves at a little stopping place, 65 Kilometers from where we started. There was but one house, full of Indians and a spare room which was supposed to be a traveler's shelter. In the room was a table, a number of empty bottles and a great lump of clay flattened out to make a place to sleep. Tired, wet, and sore, we made what provision we could for our mules and then entering the frowzy, forbidding room, we called for the landlady. She appeared. I think I looked upon the frowziest, filthiest human object I had ever seen! Her hair disheveled, her clothes torn and ragged, her face and hands encrusted with filth; and yet with it all, there was a certain touch of good humor in her face, and her plump figure denoted no absence of food.

We were desperately hungry. No morsel of food had been found through all the long day; we therefore asked for a meal. Said the dame: "This is not a restaurant, this is a sleeping place. Haven't you brought your own food?" Nothing would convince her that our food was not with us, until we opened all our baggage and let her see there was nothing concealed. She left the room saying, "Well, you are foolish people to come out here without anything to eat." There was something in her eye which gave me reassurance.

In the course of an hour she returned, bringing two steaming iron plates filled with Cuzuela, a thick Bolivia soup, in which were some knuckle bones of beef and corn on the cob cut in two. She had already given us a candle which was guttering in the neck of an empty beer bottle. With the soup she brought another candle and two great iron spoons. My companion was about to light the second candle and I said to him, "Don't do that; we do not want to look at this thing too closely, let's eat it first before you throw any more light on it." And we sat down and proved that hunger is the best sauce, for whatever the dishes contained, it was swallowed without question or hesitation.

The next morning the old dame brought us a hunk of black bread and, at my request, some hot water in which to soak the bread, in order that we might eat it. My companion paid his bill and went to see about the

mules. I drew near the woman and asked her what I should pay. I found she was entirely modern and up-to-date for she calmly said, "Four dollars." I thought the charge fairly steep. I handed her the money and in trying to make change for me she pulled out of the recesses of her torn garment a great wad of bills, and it was difficult for her to find anything but tens and twenties. When finally change was made, she looked at me and said in a very different voice, "Who are you? You seem to be different. You are not a priest because you do not drink wine. Sometimes a priest comes and the first thing he asks for is wine, and you did not buy any, though your friend bought some. I notice you did not drink it. You do not even smoke. You did not try to find out who the others in the house are. Who are you?"

My chance had come! I told her simply that I was a servant of God and that I had come on account of her and others like her all through these lands, trying to tell them about Him. And then for five precious minutes I told her that Jesus had come out of the sky on his great errand of love because he cared for just such folks as she and I. And then I said to her, "Lady, don't you think we had better try and talk to him, and ask for his help?" She looked at me in a startled way and I bowed myself on the table beside which we stood and prayed for the Lord to come near and to put light into the heart of his darkened child. When I arose I saw a strange look on her face. There were tears in her eyes and a certain scared look. She said to me hastily, "Senor, I never heard anything like this before, and I cannot take your money." With that she pulled out her bills again and searched until she found an amount equal to what I had paid. In spite of all my refusals, she insisted upon forcing the money back into my hand.

Just then my travelling companion came up and said to me in English, "What is the lady doing?" I told him. He turned to her, "Well, are you going to give me back my money?" The old lady changed entirely. "Your money, hm, hm, you are just like us. You drink, you smoke, and you were trying to fool around my house when your companion was sleeping. No, no, no, you are just like us."

We went on through the rest of that journey. The young Italian was profoundly affected by the incident of the morning and asked me more questions about the possibilities of the human soul being delivered from the power of temptation and evil, than he had ever raised before.

I have told my story. You can draw your own conclusions. There are twenty millions of unprivileged Indians, scattered through the Andean world, like my old lady, and they are all of them susceptible to any true message of deliverance and the possibilities of a finer life.

Tribute.

Rev. Benjamin Helm.

Permit me to pay tribute in your columns to one of Kentucky's greatest daughters, Mrs. Frances E. Beauchamp, who has just been called by the Lord to join the crowned Christian victors. Mrs. Beauchamp rendered long and invaluable service to every moral and social cause involving the welfare of her sex, or of her state and country. As Secretary of the National W. C. T. U., and President of the State organization for many years, she rendered whole-hearted service, winning the respect of her people by her fearless, wise and far-seeing statesman-like vision of duty. Few temperance workers were better known than Mrs. Beauchamp and Carrie Nation, both of whom were Kentuckians, born within 30 miles of each other, though differing so widely in manner and sphere of usefulness. Mrs. Beauchamp lived to see the cause she gave her best years of

service to triumph in the Eighteenth Amendment and the Volstead Act. In her own state she stood conspicuous in labors for and advocacy of every form of righteous legislation. She had a finely disciplined mind, masculine and judicial in its nature. Kentucky probably has produced no woman of superior ability or more useful to the cause of humanity than Mrs. Frances E. Beauchamp. Her labors are ended, her life lives on to fruit in years yet to come. The worker is called home, the work goes on.

The Sunday School of Thirty Years Ago.

Walter Harbin.



AN article recently appeared in the Church press, in which the Sunday school of thirty years ago is described as an "unorganized mob," etc. Other writers, in their enthusiasm for up-to-date or down-to-date methods, speak of it with even less respect. A friend recently described to me a performance in which "The Old Time Sunday School" was presented like the famous or, sometimes, infamous, Deestrick Skule. Superintendent, teachers and pupils were made ridiculous. Even the worship of God was shamelessly parodied.

It is fair and right to say that one distinguished writer, among many who have ebullished recently about the defects of the ancient Sunday schools, was sympathetic in tone and kindly of word. But his pathos was that of pity. Even he stresses the wretched equipment, small vision, low ideals and educational shortcomings of the poor old thing.

All this set me to thinking. The outcome of that thinking is that I wish to set down, not in a controversial fashion; but entirely by way of reminiscence, some of my recollections and impressions of the Sunday school of thirty years ago.

It is really over thirty-eight years since I first went to Sunday school. I was an only child in an irreligious home. One parent was a Catholic, the other a Presbyterian. Religion in my home was a subject of bitter argument, that was usually avoided because of the unhappiness and heart burnings it caused. My early religious impressions were vague and hazy to an extreme.

A family moved into the house next door to ours. They had a boy of my age. Between him and myself there grew up a devoted friendship. He attended Sunday school at a big church a little over three blocks from where I lived. I yielded to his repeated solicitations; my mother gave her consent; my father didn't care; and I entered Sunday school as a regular pupil. If ever a child looked upon a Sunday school with eyes unbiased by previous training, I did. I was virgin soil.

This was a city Sunday school. It met in the basement of the big brick church; and divine worship was held upstairs. To the right of the superintendent's desk was a door. Through this door, when the classes took their places, my friend led me to his class-room. The room was small, and, to save space, a series of platforms rose against the wall. There were chairs upon these platforms. I was assigned a chair in the last and highest row. From my lofty perch I looked down upon my teacher, a lovely woman, whose husband was one of the leading merchants of the city. She was a lady all over; and she radiated the spirit of Christ. She at once stirred up in me an interest in the lesson. There were nearly 30 boys in that class; and few there were but knew something about the lesson. Most of them knew it well. My friend made me proud by answering fully and understandingly every

question that came to him. I recalled, then, how many times I had found him studying the quarterly when I went to his home at night.

The lesson that day was in Isaiah. I suppose it would hardly be considered now a suitable text for a lesson for young boys and girls; but the good woman who taught that class made that, and many another obscure lesson, very vivid and meaningful to me. My little neighbor and I studied together and had many serious conversations about the Bible and religion and God and eternity.

All studied the same lesson in that school—boys of eight and men of eighty. After the classes were done the school came together and the superintendent conducted a review. I heard him, once, compliment my friend upon a well answered question. Thereafter I studied harder, and, for many weeks, I laid for that superintendent; until I, too, got a chance at a question, answered it, and won an approving word. I think this caused many pupils to study harder. As time went on I was put into classes of higher grade, where we studied more advanced quarterlies. I had to extend myself to make any impression for good lessons; for there was competition in those classes.

Although this was the First Church Sunday School in a big city there was very definite teaching in most of the classes regarding worldliness. Many things that Sunday school teachers do without criticism in many schools now were held up as wrong and sinful before us in the classes. I remember discussions of Sabbath keeping and amusements proper for Sunday that occupied a good portion of the lesson hour. The superintendent, in his annual talks, when re-elected to the position which he held for many years, stated that he "had no teacher whose example was not correct." The pastor once and again referred to his delight that no teacher or officer of the school indulged in "questionable amusements." I judge from these recollections that these matters must have been agitated and discussed with some frequency in this school. Doubtless, in some sections, it would be thought puritanical now.

Very vivid is my recollection of one morning when my teacher asked me to remain after the others passed out. I felt a sense of depression. Perhaps I had been caught in some mischief. My conscience was not altogether void of offense. My teacher closed the door and told me she wanted me to be a Christian. I did not immediately accept Christ; but very soon after that I went forward to join the Church.

My next Sunday school was of another sort. We had joined the hegira then stirring all American cities, and moved out into the suburbs. For some time I went to Sunday school nowhere. Then I heard of a little Sunday school that was held in the afternoon in a wretched, tumble-down little schoolhouse, nearly two miles away. One afternoon I was among those present. I hardly knew how this intrusion would be received. Before I had a friend to vouch for me: now I was butting in on my own hook. The singing began, and I slipped in. I did not exactly expect to be chased out, but I was certainly unprepared for what happened. Nearly two hundred children and adults were crowded into that little room: three children jammed into a desk made for one, and a frieze of wriggling boys all around the walls. One glance convinced me that there was no room for me, and I was about to slip out, when a hand seized me. I looked up. A man towered above me. I had seen him leading the singing with great violence at the other end of the room as I stood outside. How he got through that crowd in such short time remains, to this day, one of life's insoluble mysteries. He evidently decided that only quick action would hold that wavering "new scholar," and he produced

the action and produced it quickly. The first thing he said was that he was glad to see me. He made me feel that the entire school had been anxiously awaiting my arrival. Then he said he would find me a seat. He did, too—on the floor behind the teacher's desk, where were congregated some friends—and enemies—of my acquaintance. Skinny and Shorty and Red and Mick and the Wop were all there. I started to whisper, and "Sh-h-h-h-sh! Keep still, you!" came from the very chap I should have expected to foment or abet any sort of insurrection. I subsided. If that superintendent could keep that chap quiet, there was no hope for me.

I attended that Sunday school six or eight months. Classes were jammed together; teachers stood almost shoulder to shoulder; the confusion was awful; but we loved it; and the impression of sincerity and earnestness made upon me by its officers and teachers is potent now. A great church stands where it had its brief and hectic bloom, having grown from that small and unpromising seed.

My father's business caused us to move about to many places. I have recollections of many Sunday schools. One was in the First Church of a Georgia city. I was now in the young men's class. The pastor's wife was the teacher. Equipment was meagre, classes were poorly graded and crowded for room; and the teachers were independent, each teaching as he listed. However, since the Sunday school furnished no central educational idea, the teachers, by common consent, made the doctrines of the Church central. One who remained six months in that Sunday school learned, so he would never forget, what that Church believed.

About that time I myself became a teacher. Good old Bro. Webster, a pious layman, gathered a group of young people out of our Sunday school and opened a Mission School in the slums of that city. The meeting place was a hall above a grocery and saloon. The teachers were high school boys and girls. Most of that group attended five services every Sunday, and we all attended the mid-week prayer meeting services, and most of us lifted our voices in stammering prayers or testimony.

I recall some mighty good features of the Sunday school of thirty years ago. We stayed to preaching. The pressure was that way. In the town where I pen these lines, in this good year 1923, there is a church whose average Sunday school attendance is over 500. The attendance on the Sunday morning preaching services at that church averages around 35. I am glad this isn't a Methodist Church; but I expect we can duplicate it. There may have been such Sunday schools thirty years ago, but I doubt it.

The Sunday school of thirty years ago was intensely loyal to the doctrines of the church. It had no lecturers going about pouring contempt upon such a song as "There is a Fountain Filled with Blood;" and referring to its message as "The religion of the slaughter house!" One heard none of its Central Office men declaring that, "if an evangelist began a sermon on hell in the presence of his child, he would lead the child out of the church." That old Sunday school was the friend of evangelism. It might occasionally buck at child conversion, but if its pupils did come into the church it wanted to know that there had been in their hearts a deep and genuine work of grace.

That there have been great developments in the Sunday school in the last thirty years, none can gainsay; and that many of these developments are improvements is equally true. And for all of these we may well thank God. But that the Sunday school of thirty years ago wrought greatly is proved by what it produced. It produced a mighty fine type of Christian manhood and womanhood; and it produced the Sunday school of today.

OUR BOYS AND GIRLS

LITTLE CORNERS.

Georgia Willis, who helped in the kitchen, was rubbing the knives. Somebody had been careless and let one get rusty, but Georgia rubbed with all her might; rubbed and sang softly a little song:

"In the world is darkness; so we must shine,
You in your small corner, and I in mine."

"What do you rub at them knives for ever for?" Mary said. Mary was the cook.

"Because they are in my corner," Georgia said brightly. "You in your small corner, you know, and I in mine. I'll do the best I can, that's all I can do."

"I wouldn't waste my strength," said Mary. "I know that no one will notice."

"Jesus will," said Georgia, and then she sang again,
"You in your small corner, and I in mine."

"This steak is in my corner, I suppose," said Mary to herself. "If that child must do what she can, I s'pose I must. If he knows about knives it's likely he does about steak," and she broiled it beautifully.

"Mary, the steak was nicely done today," Emma said.

"That's all along of Georgia," said Mary, with a pleased red face, and then she told about the knives.

Miss Emma was ironing ruffles; she was tired and warm. "Helen will not care whether they are fluted nicely or not," she said; but after she heard about the knives she did her best.

"How beautifully my dress is done," Helen said, and Emma laughingly answered, "That is owing to Georgia;" then she told about the knives.

"No," said Helen to her friend who urged, "I really cannot go to the concert this evening. I am going to prayer meeting; my corner is there."

"Your corner! What do you mean?" Then Helen told about the knives.

"Well," the friend said, "if you will not go with me I will with you," and they went to the prayer meeting.

"You helped us ever so much with the singing this evening." That was what their pastor said to them after meeting: "I was afraid you wouldn't be there."

"It was owing to our Georgia," said Helen; "she seemed to think she must do what she could, if it were only knives." Then she told the story.

"I believe I will go in here again," said the minister, stopping before a poor little house. "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying; again and again the minister had called, and he wouldn't listen to him; but tonight he said, "I have come to tell you a little story." Then he told him about Georgia Willis about her knives, and her little corner, and her "doing what she could, out of love for the Saviour," and the sick man wiped the tears from his eyes and said, "I'll find my corner too; I'll try to shine for Him." The sick man was Georgia's father.

"I believe I won't go to walk," said Helen. "I'll finish that dress of mother's; I suppose I can if I think so." "Why, child, are you here sewing?" her mother said; "I thought you had gone to walk."

"No, mother; this dress seemed to be in my corner, so I thought I would finish it."

"In your corner?" her mother repeated in surprise, and then Helen told about the knives. The door-bell rang, and the mother went thoughtfully to receive her pastor. "I suppose I could give more," she said to herself as she slowly took out the ten dollars that she had laid aside for missions. "If that poor child in the kitchen is trying to do what she can. I wonder if I am? I'll make it twenty-five."

And Georgia's guardian angel said to another angel, "Georgia Willis gave twenty-five dollars to our dear people in India today."

"Twenty-five dollars!" said the other angel. "Why, I thought she was poor!"

"Oh, well, she thinks she is, but her father in heaven isn't. She did what she could and he did the rest."

But Georgia knew nothing about this, and the next morning she brightened her knives and sang cheerily:

"Jesus bids us shine, with a pure, clear light,
Like a little candle burning in the night.
In this world is darkness; so we must shine,
You in your small corner and I in mine."

"Jesus bids us shine first of all for him;
Well he sees and knows it if our light grows dim.
He looks down from heaven to see us shine,
You in your small corner and I in mine."

"Jesus bids us shine then for all around;
Many kinds of darkness in this world abound;
S'n and want and sorrow; so we must shine
You in your small corner and I in mine."

Walter Kreager, your birth month is the same as mine; I am just nine days older than you—and then some.

Grace Bryant, your letter was so good that I regret not to print it. Will you not write another just as good. What a busy girl you must be.

Clara Hayslip, Mr. W. B. is the waste basket, but he is not so dangerous as many of the cousins think. He only gets the nameless boys and girls.

Ethel Slater, I do hope your sister will get so she can talk and hear:

Irene Hudson, this is to let you know your nice letter was received and that we want you to visit us again.

Farris Slater, we are so glad you wrote to us. I hope your hearing may come back. You write a nice letter and compose and spell unusually well. Write again and tell us about your school.

Donie Hensley, I am not sure that I have your first name correct. Glad you are a Christian.

Callie Sullivan, I am glad you find our Page interesting and hope you may always count yourself one of our Band.

Esther Geeding, I wonder if your pastor is the Rev. Hervey who attended school at Asbury College?

Edith McKeithen, you are very young to make such a long trip alone. Let us have another visit from you.

Cannis Ruth Morgan, glad to hear from you, and to know you enjoy The Herald.

Ella Adams, did you have a nice birthday? It may be you missed your other letters, as I usually print them all, unless no name is signed.

Jennie Lou Culpepper, very glad to get your good letter. I know you miss your dear father, and always will. I can sympathize with you, for I have had the same experience.

Brother Scott, keep praying for Sadie, that she may know she is saved.

Mabel Finley, I can tell from your letter that you are a good student in school.

Margaret Jackson, you must be an industrious girl to milk eight cows. Tell us more about yourself.

Ruth Garwood, your letter was splendid. I hope you may be able to get us some new subscribers before long.

Elnora Noftsker, will you forgive me for not printing your first letter in The Herald. Try it again and see if you don't find a place.

Charles Noftsker, you and Elnora must be brother and sister. Glad to have you visit us, especially when you came so far.

Sallie Mahan, do not let the cousins tease you because you are from Ark. It is a good old state.

Jessie Owen, you certainly write a nice hand for a girl of ten. Study hard and some day you will make a good teacher.

Helen Dunn, I hope you will not be so disappointed that you will not write to us again.

Roma Leach, so glad to know you are expecting to get your education in Asbury College. I hope you and Helen Dunn may come together.

Florence Taylor, I hope you had good luck selling the mottoes.

Laura Everhart, your letter got in wrong box, but I will have the mottoes sent to you.

Myron Everhart, glad for your nice letter. Glad you enjoy The Herald.

Hila Weaver, thanks for your nice letter. Come to see us again.

Sallie Jones, your first letter has been received and glad to hear from you.

Roy Thompson, I hope you had a fine time with your Easter Hunt.

Gertrude Thompson, let us have another letter from you.

Eunice Williams, I hope you will be a good girl and meet your father in heaven.

Laura Sargent, you are a close neighbor to me. If you come to the city come to see me.

Pearlie Mae Miller, I know your Sunday school teacher. She is a fine woman.

Louis Williams, you must write us another letter and tell us about your town.

Gladys Shofner, we are happy to welcome cousins from the Lone Star State. The next time you come we will let you speak.

Orville Hoffpauir, your advice is very good, and am thankful you have given your heart to the Lord.

Elizabeth Miller, you live near where I used to live, Vine Grove.

Mrs. Eskridge, I hope your little boy will have good luck selling the mottoes, and believe he will enjoy the book.

Nellie Mae Skilbeck, I am sure there are a number of the cousins who have your birthday, March 26.

Nellie Vail, I hope Ruth Vail will write to you at your home, Crowley, La.

Pauline Hallett, glad to welcome you to our Band and hope you will write again.

George M. Flora, you will be notified when your paper expires. I regret that lack of space prevents me from printing your good letter, but maybe if you will write again we can give it room.

Mary Swinehart, your letter just received. I am glad you enjoy reading the Bible.

Sallie Graham, your poem was good but being crowded we cannot print it now.

Jane Miller, I see you have Washington's birthday, so you always celebrate that great day.

Bertie Davis, you are very welcome to our corner, and now that you have introduced yourself we shall expect you again.

Adell Morgan, I know you are lonesome since your school is out, but no doubt you can find plenty of work helping mother.

Milton Thomas, I am glad you like Asbury College and wish you would tell the cousins about your vision.

Ethel Vanover, glad you ventured to visit us and hope you will come again.

Alice Joyce, I see your birthday has come and gone. Hope you were remembered with some nice cards and gifts.

Aloise Baldwin, Dr. Morrison and I held a meeting in your town some five years ago. Hope to see you at Asbury College some day.

Seth Granberry, your teacher has a pretty name, but a new one to me. I hope you will not be disappointed in not seeing your letter, but I am answering so as to catch up. Let us hear from you again.


Clara Bell Francis, you need not be

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afraid of Mr. W. B., as I think I insulted him by telling him he need not come around my waste basket for my boys and girls' letters, for he would not get them.

Gertie Mae Francis, your poem is nice and I will print it soon.

Minnie Lee McClinton, you certainly have had your share of sickness in the family. I hope with the spring weather your father and mother have gotten better.

Sarah Hurst, I have been to your town. Dr. Morrison held a meeting there some years ago and I was with him. It is a nice town and fine people.

Alice Holmes, so glad to have you join our band of boys and girls. Let us have another visit from you soon.

Eugene Arnold Francis, you must go to school and learn to write to me all by yourself. Glad to hear from you.

Rolland Irwin, I hope you have sold the mottoes and that you will soon have your book. Tell me about it when you get through.

Pearl Stinnett, so glad to get your nice letter. I know your grandparents are happy to have you with them.

Nettie Hart, you made a long trip by yourself, but your letter landed in my hands and this is to let you know it.

Hazel Chandler, I know you are enjoying this beautiful weather.

Gertie Francis, your poem was good and had fine advice in it.

Mrs. Chancy Duncan, your letter received and appreciated. Write and tell us about your meeting.

Madge and Marjorie Wadkins, I wish I could see you, for I am sure you are lovely twins. I think you must be about 15 years of age.

Thelma Chandler, it is too bad you do not have a Sunday school. Can't you get some one to organize one

Why Take Laxatives?

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Fallen Asleep.

ONEAL.

Grover Oneal was born March 12, 1911, and departed this life March 31, 1923. He was the son of Mr. and Mrs. J. S. Oneal. He was converted in Bro. Wilkerson's meeting and lived a truly Christian life. He was accidentally shot while he and his younger brother were hunting, and lived only a short time. He leaves his parents and a number of brothers and sisters to mourn his departure. He died without a murmur. May we each so live that we can meet him after the toils of this world are over.

Mrs. Chancy Duncan.

PARKER.

Mrs. Rachel Parker, of Vanlue, O., was born Aug. 8, 1854, and departed this world Feb. 11, 1923. She was converted early in life and was married to Sherman Parker in 1877. Eleven children were born to this union. Sister Parker was sanctified in 1889, and though confined to a wheel chair for 18 years she enjoyed the sanctifying grace, and most always filled her place at church, and often attended camp meeting, and the folks always looked for her. She would often say in her testimony that they need not pity her, for she was having the time of her life. She would often shout at the family altar and prayed her children through to salvation. She and Bro. Parker were sent to pray for the unsaved and they always prayed until salvation came to their hearts. Her funeral was more like a coronation day. We shall miss her, but our loss is her gain. We pray Bro. Parker may be spared many years to bless the world and make it better.

E. T. Bowdle.

MANLY.

Mrs. Harriett Manly sweetly fell asleep in Jesus Nov. 1, 1922, aged 75 years, 2 months and 15 days. She died of acute indigestion, but died without a struggle. She leaves to mourn their loss three sons and a number of grand-children and great-grand-children, also four sisters and three brothers. She lived a true Christian; she loved The Herald and was always anxious to read it. We miss her, but we know she is singing with the redeemed who have washed their robes and made them white in the blood of the Lamb.

"She shall sleep but not forever;
That will be glorious dawn;
We shall meet to part, no never,
On that resurrection morn."

Her grand-daughter,
Annie Armstrong.

PROCTOR.

Death entered the home of Alonzo Proctor and wife and claimed their beloved child, Dorothy Estelle. She was born Dec. 23, 1921, and left this world of sorrow Feb. 22, 1923. She was only with us a short time but we shall miss her, as only a prattling

child can be missed. Her body was laid to rest in the family burying ground, after the funeral was conducted by Rev. Robert Carroll.

Her cousin,
Lee Jackson.

WANTED!

A consecrated young woman will graduate with her A. B. from Asbury College this Commencement and will be ready for teaching and preaching. She is one of our best students, has a fine personality, good appearance, good voice and will make an excellent pastor of small church, and can teach school at same time. She is thorough in her doctrine and experience of holiness, and wherever she may be placed she will be a woman of commanding influence and leadership. Write for particulars to me at Asbury College, Wilmore, Ky.

George W. Ridout.

A GOOD SINGER AVAILABLE.

Prof. C. C. Rinebarger has the two last weeks in May open, occasioned by providential changes in his slate. He will be glad to assist any brother who may desire his services at that time. Bro. Rinebarger is among our best song leaders and one may count himself fortunate to secure his services. Address him, New Albany, Ind.

ATTENTION! ILLINOIS LEAGUERS!

At Kinmundy, Ill., last year the next Conference was voted to Poplar Ridge Church, but in the Executive meeting at Salem, Ill., last August, a change was deemed necessary and therefore the said meeting was changed and the State League Conference will again be held at Kinmundy, Ill., July 17-20, 1923. Plan for the greatest assembly in the history of the Illinois State League. Everybody who was at Kinmundy last year will want to come again. Tell others about it so they'll come too.

Mrs. W. S. Wright, Pres.

JUDGE MORRIS HOLDS GREAT REVIVAL.

Miami, Texas, is now in the midst of the greatest revival since the days of Judge Thompson. Judge Morris, of Greenville, Tex., who is assisting Rev. Bowen, is somewhat of a unique character; great crowds filled the Methodist Church, seats were at a premium, people standing during the entire service, in fact before the first week was over they moved the place of worship to the school auditorium which seating capacity is that of several hundred and even there people would stand at times and also sit on the floor to hear the Judge bring his soul-stirring message.

There have been in the neighborhood of about 200 conversions and reclamations and 100 additions to the different churches; Methodist Church having received about two thirds of this number of membership. We have also been informed that there have been 14 volunteers for life service. People in all walks of life have been saved; all churches of the town have been good to co-operate, and we trust that the revival will continue to grow until every unsaved person is brought to our Lord. Bro. Bowen, our pastor, seems to be highly pleased with Judge Morris and wife for they are untiring workers. Mrs. Morris is a great preacher herself and nothing too good can be said about her as a preacher and soul winner. May God continue

to bless these people wherever they go. We understand that after they close here they will go to Wheeler to hold a series of meetings.

OKLAHOMA REVIVALS.

I am writing a report of our two last meetings, the first he'd in the First Methodist Church, Forney, Tex., Rev. F. B. Wheeler, the pastor, doing his own preaching. He is a fine preacher and preaches the old-time gospel. The writer and wife were called to have charge of the music and the children's and Young People's meetings. There were about 30 conversions the last week and about that many united with the different churches.

In our last meeting at Capitol Hill Methodist Church, Oklahoma City, Okla., Rev. E. H. Crandall, the pastor, also did his own preaching. He is a very capable pastor-evangelist. The people said he was one of the best preachers in Oklahoma City, and I am sure they were right. Capitol Hill church has about 700 members and they are a fine congregation. They pay their efficient pastor \$3,000 and parsonage, furnished nicely. There were about 60 professions and some 40 will unite with the Methodist Church. Oklahoma City is a thriving city of 100,000 population and is growing rapidly. The work of the churches is thriving.

April 2, we began at Blossom, Tex., in the First Methodist Church, South. The pastor, Rev. W. N. Vernon, is a consecrated man and everything is pointing to a revival. Our slate is filling very fast and the field is open. May God bless the army of preachers of The Pentecostal Herald.

Robert J. Kennedy and Wife,
Song Evangelists, Greenville, Tex.

VICTORY ALL ALONG THE LINE.

Our meeting at Crosswell, Mich., with the First M. E. Church, was a great revival. Rev. E. W. Stricker, the pastor, is a man of God. He did the preaching and Mrs. Sutton and the writer had charge of the music. We were ably assisted by a strong chorus, and they know just how to sing. Brother Stricker preached the old-time gospel in the old-time way, and there were by actual count, 43 in the altar to be saved, reclaimed or sanctified, and a goodly number united with the church.

Our next meeting was at Clyaton, Mo., with my old college chum, Rev. C. J. Dohn. This meeting was in the Southern M. E. Church. Brother Dohn did his own preaching and wife and I had charge of the singing. There were 68 saved or sanctified, and 38 came into the church. Brother Dohn is a typical old-fashioned John Wesley Methodist preacher. He certainly did hew to the line and God honored his word. Rev. Wm. E. Fisher and a number of his people were out from Flower Memorial Church of the Nazarene, and by their prayers and presence rendered great help and blessing to the meeting every time they came. We are now, at this writing, in a good rival at the Flower Memorial Church. Rev. Wm. E. Fisher, the pastor, and his wife are doing some great preaching. God is giving victory. There were seven at the altar the first night, and we are looking for victory all along the line.

Yours in the ministry of holy song,
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N. B.—Rev. Jack Linn is the author of Good News Column which has run for years in The Herald.

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Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson VI.—May 6, 1923.

Subject.—Samuel, Judge and Prophet. .1 Sam. 12:1-5, 20-25.

Golden Text.—Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. .1 Sam. 12:24..

Time.—About B. C. 1100.

Place.—Gilgal.

Introduction.—Samuel was well born. His father, Elkanah, was no scrub stock. His mother, Hannah, was one of the noble women. She did not belong to the tribe of Poodle petters. In her great soul there was that which called for God's best gift to woman, motherhood; but she was childless; so she took her case to Jehovah himself; and his answer to her cry was the baby boy Samuel. Mark you, he was a baby, not an accident, as are multitudes of little ones who are born into the world.

Hannah had the good sense to devote her boy to Jehovah before he was born. A peep into that humble Jewish home during those babyhood days is worth while. There was neither wealth nor luxury therein; but there was piety, which was far better. The parents knew that the boy was a gift from God, and that he must be trained for high things. This fine couple paid little attention to parental duty to children in Samuel's case, but rose to the high level of training him for love's sake—not merely love for the boy, for that would have been selfishness, but because they loved God. And right here I would like to say that nothing is ever more than half done until it is done for love's sake. It would be hard to find a more miserable place on earth than a home in which every one does his duty solely for duty's sake. The plane is too low. "Love is the fulfilling of the law."

Elkanah and Hannah trained better than they knew—better than their best ability; for good people can always do their best plus God's best, something that sinners cannot do. I wonder if there is any bigger job in this world than bearing and rearing good men and women for God? It does not look so large at the beginning; but when one stands near the pearly gates and retrospects, it looks tremendous. Accumulated wealth with godless children makes gray hairs feel uncanny; but noble sons and daughters blessing the world in doing the will of God make even hardearned poverty sweet.

Those early years of godly training in the home laid the foundation for that unswerving character in Samuel that made him one of the greatest of all the judges and prophets in Israel, for he was to fill both of those sacred offices. Hardly had he started in his life's work when Jehovah called him in his room in the tabernacle and told him of the utter ruin that was soon to overtake Eli and his entire household. God does get enough of careless parents after awhile, little as we may think of it. The doom of Eli and his sinful priestly sons was sealed forever, and the mantle falls upon the shoulders of Samuel; but for some twenty years there is scarcely any record of his doings. No doubt they were years of preparation; but when they were

ended the new judge and prophet comes forth full grown, and judges his people in righteousness, and tells of things to come. Somewhere he has been through the fires, and there is nothing left but pure gold. Henceforth he will never fail God or men. He will not break under any pressure.

The Lesson Proper.—Be sure to read the entire twelfth chapter; but it will be better to read all that the Book has to say about Samuel; for it will be time well spent. In our lesson we have reached a time in the history of Israel when the people were calling for a king—they must be like other nations round about them. Jehovah was their king; but they were dissatisfied with a theocratic government. God's patience with them is marvelous. He has Samuel plead with them and warn them; but as they would not yield, he yields to their desire and gives them a king from among their own people. God's choice was Saul, a son of Kish, who seems to have been about the finest specimen of manhood in the whole nation. Physically, he was head and shoulders above the other men of his nation, while from a moral standpoint he measured well. The entire people approved Jehovah's appointee to the throne, and crowned him king amid great pomp and much rejoicing; but there was trouble ahead.

In our lesson Samuel has the people before him at Gilgal, and makes them a speech. Just stop long enough to read carefully the first five verses of the lesson. He reminds them of the fact that they had called for a king to rule over them, and that their request had been granted. Their king walked before them; but he is careful to tell them that in demanding a king they had sinned against God. Then the old man brings before the people his own life, that they may pass judgment upon him. In all his life there is just one sad matter: his boys had gone wrong. It is the old story over again—Samuel had been too busy with public affairs to rear his sons for God. I know that it is a poor business to offer any advice about rearing children; but I venture this much: most fathers are to blame for the ruin of their boys. Mothers can manage them fairly well till they begin to reach puberty; but from that day until the boys are twenty years old they must have the care and COMPANIONSHIP of their fathers, or go to moral ruin. Facts are stubborn things, and this is one of them. Argument will do no good.

Few public men, if reports be true, can lay down life-long public office with as clean a record as did Samuel. He had stolen nothing, defrauded no man, taken no bribes, made no soft jobs for kinsfolk; he had oppressed no man; and to make the matter doubly intense, he calls God and the newly appointed king to witness that he is telling the truth. Not only so, but the assembled multitude agrees to the truthfulness of all that he had said concerning his conduct in office. It was a great record. As one stops long enough to compare such statesmen as Moses and Joshua and Samuel with our modern type, he wonders if there

is much in evolution after all. Would God that America possessed a few of the old-time stamp at this time.

Samuel's exhortation to his sinning people is fine: "Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart; and turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. For the Lord will not forsake his people for his name's sake: because it hath pleased the Lord to make you his people." Some fine lessons come out in that speech: Jehovah's fidelity to Israel notwithstanding all her sins, is amazing; and the prophet's faithfulness in telling them of their sins should be a lesson to us modern preachers. Human nature never changes; men must see their sins before they will ever repent. God covers up nothing.

One likes Samuel's promise to his people: "God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way." A faithful old pastor who has served a congregation for many years may have to turn over his office to a younger man when weakened by encroaching years, but his heart is still with his flock, and for them he will continue to pray while life shall last. Saul could wear a crown and rule Israel; but Samuel's prayers and his advice were worth more to the people than all the king's authority. The twenty-fourth verse contains our golden text; "Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you." But before the old prophet pronounces the benediction he must drop a word of awful warning; for he was familiar with Israel's proneness to go astray: "But if ye shall do wickedly, ye shall be consumed, both ye and your king." Remember this, O ye nations: Jehovah never changes. "He is the same yesterday, and today, and for ever."

Have you read, "Who is the beast of Revelation?" It is very informing. Price \$1.25.

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MAY 18-28, 1923.

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wood" street car and ask the conductor to put you off at Silver Run Ave., or the Bible School, where the camp is located.

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For further particulars and information, address Rev. Paul H. Greeson, 712 Silver Ave., Greensboro, N. C.

The Tenth Annual Kansas City Home camp meeting will be held April 22-May 13, 1923, with Evangelist Joseph Owen, of Boaz, Ala., and Victor and Askew, Kansas City, Mo. For information address, A. C. Watkins, 3510 Victor, Kansas City, Mo.

REPORT FROM ALBERT REED AND WIFE.

We have arrived home from the South where we held a number of revivals and saw souls saved and sanctified. We are still in the battle for souls and are open for dates for the spring and summer. We will go anywhere there is an opportunity to do good. Address, Wilmore, Ky.

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REPORT.

Splendid revival just closed with Rev. Earl Dulaney, Ashland, Ky., evangelist. God blessed in a marvelous way, about forty praying through to victory. Brother Dulaney is a young man with unusual ability, and puts his whole soul and heart into his messages. He won the hearts of the people with his sympathetic way in the presentation of the truth. Finances came easily! A love offering of \$116 was made up for the pastor on the closing night. The pastor took seven young people into the church. The outlook for the Chester Church is good. Miss Marjie Thompson, of the Newell Nazarene Church, presided at the piano and did some special singing; besides others sang some special songs.

Yours in the victorious battle,

B. H. Pocock, Pastor.

REVIVAL MEETING

Dr. J. W. Johnson, of Louisville, has just closed a successful revival with Rev. W. C. Frank, pastor, in which there were a number of professions and thirty additions—and the church greatly benefited by the earnest gospel messages of hope and love from this gifted speaker. The music was under the leadership of Wm. H. Reynolds, song evangelist, of Greenville, Ky.

J. M. Smith.

NOTICE!

Would appreciate very much anyone giving me the address of the Rev. J. Loyd DeCell, a minister in the Methodist Episcopal Church, South. His boyhood home was at Wesson, Miss. After entering the ministry he was a member of the Mississippi Conference of his Church, later transferring to California, and was located at Fresno the last time I heard from him. Thanking in advance whoever may give me his address, I am yours in Christ,

E. E. Young,

Pastor M. E. Church, Chrisney, Ind.

I have lost out on meeting dates owing to being called home to be with my father who passed away March 19th. I am now ready to assist pastors in revivals, or make dates for summer tent meetings.

C. G. Curry, Evangelist.

Box 112, University Park, Iowa.

REPORT.

I am still in the battle for God and souls. We are at present in a meeting near El Dorado, Kansas, in the needy oil field. Pray for the people in the oil field. We are open for calls in camps or tabernacle meetings this coming summer. Address, F. E. Putney, 207 S Millwood, Wichita, Kan.

IMPORTANT!

Thousands of the Hallelujah Solo books, by Rev. Jack Linn and wife, have been sold. These songs are not to be found in any other book published. The one song dedicated to Rev. C. W. Ruth is worth the price of the whole book. This song is called, "I Have a Friend in Heaven." It has been a blessing wherever used. And there are 22 other songs, all neatly printed in a dainty booklet. Price 25 cents. Pentecostal Pub. Co.

DAUGHTERS OF SARAH.

Stella Crone.

The union of the man and woman in marriage is a type of the union of Christ and the Church. Joined together in love so that they are no more twain but one flesh; they typify the union and oneness of Christ and believers for whom he prayed that they might all be one with him and the Father. That oneness with Christ; as every sanctified believer knows; is only possible when the will is completely submitted to him. He is the head of the Church which is his body. In this same manner the wife is instructed to submit her will unto her husband who is her head; and she is unto him even as his own body. That this might be so Eve was fashioned from Adam's rib and he said "This is now bone of my bone and flesh of my flesh."

The husband's love for his wife is of the same essence as Christ's love for Church. "For as the bridegroom rejoices over the bride; so shall thy God rejoice over thee." Isa. 62:5.

Husbands are told to love their wives, but the word given to describe the attitude of the wife towards the husband is the word "reverence." "Let the wife see that she reverence her husband." Eph 5:33. The American Standard Version gives, the word "fear." "Let the wife see that she fear her husband;" the same words that are given to describe our attitude towards God.

This attitude of reverence on the part of the wife for her husband does not depend upon his being a Christian. Peter writing upon this subject says, "In like manner, ye wives." He had just been instructing servants to be obedient to their masters. "In like manner, ye wives, be in subjection to your husbands; that even if they obey not the word, they may, without the word be gained by the behavior of their wives; beholding your chaste manner of life, COUPLED WITH FEAR."

This is the only place in the scripture where provision is made for any one to receive salvation other than by hearing the word preached. I Cor. 1:21. Mat. 16:15. This is the woman's ministry. God's goodness is shown in this; in as much as by her disobedience she caused her husband to fall from the holy estate in which he was created: he has made provision that now by her obedience she may lead him back to God.

If Christian women who long and pray for the salvation of their husbands only understood this, if they would adjust their attitude towards them as the Bible commands; cease contending with them; defer to their judgment, bring their wills into subjection to the wills of their husbands; see to it that they regard them with reverence or fear; (Peter says "Not in fear with any terror." showing it is a love bondage.) keep themselves in subjection to them even as Sarah obeyed Abraham, "Calling him Lord," the husbands would be won to Christ by beholding their chaste behavior coupled with fear.

There are some reasons for believing that the apple Eve ate in the Garden of Eden was off of the tree of Self-will. It was the woman, not the man, who saw, through the influence of the tempter, that the fruit was good to make one wise. It was the Woman,

not the man, who was beguiled and fell into transgression. I Tim. 2:14. She became wise in her own eyes, and set up her judgment against that of her husband's. Exalted herself over her Head; put her will above his will; contended with him, and Adam accepted it, just as husbands have been accepting it ever since.

When we consider that marriage is the type of the union and oneness of Christ and the church we begin to get some idea of the enormity of the thing. It is as though the Church should exalt herself above Christ; put her will above his will; her judgment against his judgment. Contend with him who is her head; who gave himself for her. It is no wonder then that Paul said "I permit not a woman to teach or to have dominion over a man, but to be in quietness." I Tim. 2:12.

When the reckoning came the woman was put under the law of her husband. What before had been a love condition now became a law condition. "Thy desire shall be to thy husband and he shall rule over thee." Gen. 3:16. And unto Adam he said; Because thou hast harkened unto the voice of thy wife—cursed is the ground for thy sake." Gen. 3:17. So the first pair passed from the liberty of love into the bondage of the law.

We are told in Gen. 18:19, that the one thing the Lord especially liked about Abraham, and the reason he chose him to be the father of the faithful, was that he knew him that he would command his children and his household after him. Abraham kept his place as the head of his house. He took no orders from Sarah. He gave her large liberty as instanced in the case of Hagar, Gen 16:6, but not until Jehovah seconded Sarah's command did Abraham act upon it. Gen. 21:12. Abraham took his orders from God.

It is possible that to Abraham belonged some of the credit for the fact that Sarah stood out from among all the holy women of old as a true type of the Church; a woman who found favor with Jehovah, and an example for all Christian Women to follow; for she possessed that rare attribute which is in the sight of God of great price—a meek and quiet spirit.

OH, FOR A REVIVAL!

What is the value of a single soul? How often has your poor heart, burdened for the lost, your own loved ones perhaps, in agony of soul cried out, "Oh that we might have a revival meeting here! Well why not? We go anywhere, church, school-house, or even where there is no organization, Mrs. Williams is in a meeting at Rosemont Church near Alliance, Ohio, and I am just opening a meeting at Mount Olive, Okla. We have an open date in May. No place too small, no job too hard.

Fred G. Williams,
Supply, Okla.

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EVANGELISTS' SLATES

- ADAMS, E. T.**
Sardis, Ky., April 22-May 6 or 13.
Open date, April 22-May 6.
Open date, May 6-27.
Florence, Ky., June 3-17.
Falmouth, Ky., June 17-July 1.
Mt. Olivet, Ky., July 2-15 or 22.
Home address, Wilmore, Ky.
- ALLEN, HARRY S.**
Augusta, Ga., April 15-29.
Douglas, Ga., April 30-May 12.
San Antonio, Tex., May 28-June 10.
Willachoochee, Ga., June 17-30.
Vidette, Ga., July 1-15.
Winters, Tex., May 13-June 27.
Pooler, Ga., July 16-29.
Open date, August.
Macon, Ga., Sept. 2-23.
Home address, 810 American Blvd., Macon, Ga.
- AYCOCK, JARRETTE.**
Galesburg, Ill., April 22-May 13.
Milltown, Ind., May 16-27.
Home address, Atwood, Okla.
- BAKER, M. E.**
Open date after April 1.
Home address, 914 W. 28th St., Indianapolis, Ind.
- BENNETT, GEORGE.**
Plover, Iowa, April 12-29.
Little Valley, N. Y., May 2-20.
Plainview, Neb., May 23-June 10.
Hazen, N. D., June 14-24.
Okanogan, Wash., July 1-15.
Ferndale, Wash., July 19-29.
South Tacoma, Wash., Aug. 3-12.
Batesville, Ark., Aug. 19-Sept. 2.
Hermosa Beach, Cal., Sept. 7-30.
Home address, Hermosa Beach, Cal.
- BENJAMIN, F. H.**
(Song Evangelist)
Open dates March and April.
Home address, Williams, Ind.
- BROWN, C. C.**
Oblong, Ill., May 4-27.
Cincinnati, O., June 1-10.
Denton, Md., July 27-Aug. 25.
Home address, Kingswood, Ky.
- BROWNING, RAYMOND.**
Conway, S. C., April 15-29.
- CAIN, W. R.**
Battle Creek, Mich., April 4-29.
Bartlesville, Okla., May 6-27.
- CALLIS-GRENFELL PARTY.**
Maryville, Tenn., April 25-May 12.
Home address, Box 203, Wilmore, Ky.
- CLARKE, C. S.**
Oakwood, Okla., April 23-May 6.
Address, 310 N. Broad, Guthrie, Okla.
- CLARK, A. S.**
Open date from April 15-August 1.
Hallsville, Tex., (Camp) Aug. 8-19.
Canton, Okla., (camp) Aug. 22-Sept. 2.
Home address, Winfield, Kan.
- COLLIER, J. A., AND SCOTT, PAUL C.**
Florence, Ala., April 29-May 13.
Open date, June.
Water Valley, Ky., July 1-15.
Address, 1917 Cephas Ave., Nashville, Tenn.
- CONLEY, PROF. C. C.**
(Song Leader)
Open date, April 25-May 25.
Open date, May.
Home address, 284 E. York St., Akron, O.
- COX, F. W.**
Indianapolis, Ind., Aug. 2-8.
Millersburg, Ohio, Aug. 9-19.
June, July and last 10 days in August open dates.
Home address, Lisbon, Ohio.
- CRAMMOND, PROF. C. C. AND MARGARET.**
Grawn, Mich., May 6-20.
Home address, 815 Allegan St., Lansing, Michigan.
- DAVIS, A. E.**
Open date, April 23-May 19.
Depew, Okla., May 20-June 10.
Home address, 1205 West 30th St., Oklahoma City, Okla.
- DAVIS, C. C.**
Red Bird, Mo., April 22-May 6.
Open date, May 13-27.
Home address, 1106 W. Mich. St., Evansville, Ind.
- DUNAWAY, C. M.**
Hattiesburg, Miss., April 29-May 13.
Thomasville, Ga., May 14-June 3.
Pineville, June 3-24.
Akron, Ohio, June 28-July 8.
Decatur, Ga., July 10-18.
Wilmore, Ky., July 19-30.
Conneautville, Pa., Aug. 2-12.
Toronto, Ohio, (camp) Aug. 16-27.
- DUVAL, T. H.**
Farmington, Ill., May 15-June 12.
Home address, 1443 Grand Ave., Terre Haute, Ind.
- EDEN, T. F. AND ETHEL.**
Hattiesburg, Miss., April 29-May 13.
Thomasville, Ga., May 15-June 3.
Pineville, Ky., June 5-24.
Audubon, N. J., June 26-July 17.
Wilmore, Ky., July 19-29.
Home address, Audubon, N. J.
- EDWARDS, C. E.**
Open date, April 15-June 2.
Sealy, Texas, June 3-17.
Home address, Barlow, Ky.
- EITELGEORGE, W. J.**
(Song Evangelist.)
1107 Lawrence Rd., Canton, Ohio.
- ELSNER, THEO. AND WIFE.**
Pittsburgh, Pa., April 22-May 6.
- ELLIS, G. EDWIN.**
Open date, April 15-May 1.
Home address, University Park, Iowa.
- ELLIOTT, P. F.**
Pasadena, Cal., (camp) May 25-June 4.
Whittier, Cal., (camp) June 8-17.
Allentown, Pa., (camp) June 29-July 8.
Dayton, Ohio, (camp) Aug. 3-13.
Owasso, Mich., (camp) Aug. 24-Sept. 2.
- FEW, DR. B. A.**
Jasper, Ark., June 3-17.
Home address, Little Rock, Ark.
- FIGG, S. C.**
Pine Village, Ind., April 15-May 6.
Sidell, Ill., May 20-June 3.
St. Francisville, Ill., June 10-July 1.
Birds, Ill., July 29-Aug. 19.
Home address, 2506 W. Oak St., Louisville, Ky.
- FLANERY, B. T.**
Clam Falls, Wis., April 25-June 8.
Home address, Clam Falls, Wis., Rt. 2.
- FLEMING, BONA.**
Greensboro, N. C., May 18-27.
Cincinnati, Ohio, June 1-9.
Chicago, Ill., June 10-24.
Berwyn, Neb., June 25-July 8.
Arcanum, Ohio, July 9-22.
Peoli, Ohio, July 23-Aug. 12.
Freeport, Mich., Aug. 17-27.
- FOUNTAIN AND KENT.**
Open date, April 18-30.
Rothville, Mo., May 1-31.
Home address, Green City, Mo.
- FUGETT, C. B.**
Roanoke, Va., April 20-29.
Ninevah, Ohio, May 6-20.
Murry City, Ohio, June 13-24.
Felicity, Ohio, July 19-29.
Brown Co., Ind., (camp) Aug. 1-12.
Foster, Ky., (camp) Aug. 15-26.
Home address, 142 Newman St., Ashland, Ky.
- GALLOWAY, H. W. AND WIFE.**
Open dates after April 15.
Home address, Wauneta, Neb.
- GLASCOCK, J. L.**
Ava, Mo., June 10-24.
Scottsville, Tex., July 26-Aug. 5.
Ft. Jesup, La., Aug. 10-29.
Home address, 1350 Grace Ave., Cincinnati, Ohio.
- GOUTHY, A. P.**
Indianapolis, Ind., April.
Hamlin, Tex., May.
University Park, Iowa, June 1-10.
Lincoln, Neb., June 15-24.
St. Johns, N. B., Canada, June 29-July 8.
Eldorado, Ill., August 3-12.
Ramsey, Ind., August 17-26.
Central, S. C., Aug. 31-Sept. 9.
- GREEN, JIM.**
Connelley's Springs, N. C., Aug. 1-12.
- GRIFFITH, REBECCA BELLE.**
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Open date after June 10.
Home address, 814 S. Fourth St., Hamilton, Ohio.
- GRISWOLD, RALPH S.**
Gray, Ky., May 1-15.
Elkton, Mich., (camp) June 1-17.
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Home address, Pennebog, Mich.
- HAM-RAMSAY EVANGELISTIC PARTY.**
Fayetteville, N. C., April.
Houston, Texas, May-June.
Morehead City, N. C., July.
Albany, Ala., September-October.
Bristow, Okla., November-December.
Athens, Ala., October-November.
Permanent address, Evangelist M. F. Ham, Anchorage, Ky.
- HARBIN, WALTER G.**
Lampasas, Tex., April 22.
Home address, Center Point, Tex.
- HARRIS, JACOB M.**
Some open time in 1923.
Permanent address, 1311 S. Kedzie Ave., Chicago, Ill.
- HEWSON, JOHN E.**
Centerville, Ind., April 15-29.
Indianapolis, Ind., May 6-20.
Wilmore, Ky., May 23-28.
Piqua, Ohio, June 1-10.
Delanco, N. J., (camp) June 22-July 4.
Old Orchard, Maine, July 6-15.
Open date, July 20-30.
Hartselle, Ala., August 2-12.
Kearney, Neb., Aug. 16-26.
Lacona, Iowa, Aug. 28-Sept. 9.
Home address, 127 N. Chester Ave., Indianapolis, Ind.
- HOLLENBACK, ROY L.**
Open date, May.
Frankfort, Ky., June 1-25.
Open date, June 29-July 12.
Hannibal, Mo., August 17-26.
- HOBBS, E. O.**
Mt. Sterling, Ky., June 10-24.
- CHANDLER, N. D., June 28-July 8.**
Crowley, La., July 13-22.
Center Point, Ark., Aug. 17-26.
Campbellsville, Ky., Aug. 30-Sept. 9.
Simpsonville, S. C., Sept. or Oct.
Home address, 2503 Cornelia Court, Louisville, Ky.
- HORSLEY, OTTO.**
West Liberty, Ill., April 8-29.
Home address, 801 W. Logan St., Marion, Illinois.
- HUFF, WM. H.**
Eugene, Ore., April 17-29.
Deer Creek, Okla., May 11-20.
Arlington, Texas, May 23-27.
Kokomo, Ind., June 1-10.
Charleston, W. Va., June 12-24.
Mitchell, S. D., June 29-July 8.
Eldorado, Kan., July 13-22.
Eaton Rapids, Mich., July 26-31.
Romco, Mich., August 4-12.
Alexandria, Ind., August 15-20.
Gaines, Mich., Aug. 25-Sept. 2.
- HUNT, JOHN J.**
Marksboro, N. J., April 27-May 6.
Hopkinsville, Mich., Aug. 16-26.
Home address, Media, Pa., Rt. 8.
- HUSTON, R. D.**
Open date, May 6-20.
Sadieville, Ky., May 28-June 10.
Cynthiana, Ky., June 11-24.
Open date, July 1-22.
Macksville, Ky., July 29-Aug. 12.
Home address, Bloomfield, Ky.
- JOHNSON, ANDREW.**
Portsmouth, Va., April 29-May 13.
Hustonsville, Ky., June 3-17.
- KENNEDY, PRESTON.**
Schenectady, N. Y., April 11-29.
- KENNEDY, R. J. AND WIFE.**
(Song Evangelists)
Celina, Tex., April 18-May 6.
Grand Prairie, Tex., May 27-June 10.
Maypearl, Tex., June 11-24.
- KENNEDY, W. C. AND WIFE.**
(Song Leader and Pianist)
Arcanum, Ohio, April 8-29.
Open date, Month of May.
Home address, Richmond, Ind., 252 So. West 2nd St.
- KIEFER, R. J.**
Barberton, Ohio, April 22-May 13.
Home address, 1515 Cleveland Ave., Columbus, Ohio.
- LAMANCE, W. N.**
Willoughby, Ohio, April 17-May 12.
- LINN, JACK AND WIFE.**
Open date, March, April and May.
Montevideo, Minn., (camp) June 1-10.
Jamestown, N. D., June 13-24.
Chandler, N. D., (camp) June 29-July 8.
Jamestown, N. D., July 12-22.
Stoughton, Wis., July 29-Aug. 12.
Normal, Ill., (camp) Aug. 17-26.
Home address, Oregon, Wis.
- LINDLEY, PAUL B.**
Mooresville, Ind., April 15-29.
Home address, 318 S. Ogden Ave., Columbus, Ohio.
- LITRELL, V. W. AND MARGARET.**
Dodge City, Kan., April 19-May 6.
Open date, May 10-27.
Home address, 700 Elk St., Beatrice, Neb.
- LOVELESS, W. W.**
Dayton, Ohio, May 2-6.
Mt. Vernon, O., May 10-27.
Lock, O., May 28-June 10.
Home address, London, Ohio.
- LUDWIG, THEODORE.**
Kenesaw, Neb., April 18-May 6.
Armel, Colo., May 10-27.
Kearney, Neb., May 29-June 3.
Loretto, Minn., June 7-17.
St. Louis, Mo., June 20-July 8.
Home address, 4010a, No. Grand Ave., St. Louis, Mo.
- MAITLAND, T. F.**
Michigan Valley, Kan., April 15-May 6.
- MARTINDALE, GENEVIEVE.**
(Song Leader)
Open dates after June 1.
Home address, 926 St. George St., East Liverpool, Ohio.
- McBRIDE, J. B.**
Science Hill, Ky., April 27-May 13.
Greensboro, N. C., (camp) May 18-27.
Pasadena, Cal., June 1-18.
Upland, Ind., June 20-25.
Akron, Ohio, (camp) June 28-July 8.
Maplewood, Mo., July 13-29.
Sherman, Ill., Aug. 2-12.
Normal, Ill., (camp) Aug. 17-27.
- MACCLINTOCK, J. B.**
Hinton, Ky., April 29-May 13.
Layton's Chapel, Ky., May 20-June 3.
Robert's Chapel, Ky., June 10-24.
Pleasant View, Ky., July 1-15.
Mt. Olivet, Ky., July 23-Aug. 5.
Open date, Aug. 12-26.
- McCORD, W. W.**
Blocton, Ala., June 17-July 15.
Sale City, Ga., (camp) July 19-29, 1923.
Winder, Ga., July 30-Aug. 12.
Greensboro, Ga., Aug. 13-26.
Home address, Sale City, Ga.
- MACKAY SISTERS.**
Atlanta, Ga., April 17-29.
Atlanta, Ga., April 29-May 13.
Home address, New Cumberland, W. Va.
- McCALL, F. P.**
Eldorado, Ga., April 29-May 13.
Open date, May 13-June 3.
Sutherland, Fla., June 3-17.
Home address, Jasper, Fla.
- MAFFIN, JAMES T.**
Chillicothe, Ohio, April 15-29.
Orbiston, Ohio, May 6-20.
Home address, 775 York St., Marion, O.
- MILLS, F. J.**
Sorento, Ill., April 22-May 6.
Jackson, Mich., May 13-27.
Home address, Sta. A, Box 81, Lansing, Michigan.
- MILLER, JOHN.**
Richmond, Ind., May 3-20.
Gettysburg, Ohio, June 1-July 1.
Home address, Verona, Ohio.
- MILAM, D. W. AND MILLER, L. J.**
Temple, Texas, Apr. 8-29.
Amarillo, Tex., April 29-May 20.
Lampas, Tex., May 20-June 10.
Lincolnton, N. C., June 17-July 1.
- MINGLEDORFF, O. G.**
Murphysboro, Ill., May 30-June 10.
Xenia, Ill., August 2-19.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.
- MINGLEDORFF, L. P.**
Wilmore, Ky., April 23-May 15.
Murphysboro, Ill., May 30-June 10.
Xenia, Ill., Aug. 2-19.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.
- MORGAN, F. R.**
Some open dates after Mar. 18.
Home address, Ada, Okla.
- MORROW, HARRY.**
White Pigeon, Mich., April 8-29.
Home address, 222 S. Grove Ave., Oak Park, Ill.
- MOLL, EARL B.**
Orangeburg, S. C., April 29-May 13.
Roseboro, N. C., May 14-27.
Permanent Address, Box 454, Wilmington, N. C.
- MOORE, GEO. A. AND EFFIE.**
Somerset, Ky., May 31-June 17.
New Castle, Pa., June 24-July 8.
Olive Hill, Ky., (camp) July 18-29.
Staunton, Va., (camp) Aug. 1-12.
Cleveland, Ind., (camp) Aug. 17-26.
Springer, Ill., (camp) Aug. 30-Sept. 9.
Home address, 1204 Comer Ave., Indianapolis, Ind.
- POLLOCK, G. S. AND WIFE.**
Open dates to June 1st for preaching or singing, or both.
Carlisle, Ky., June 1-15.
Mt. Lake Park, Md., July 5-15.
Empire, Ohio, Aug. 2-12.
Home address, Wilmore, Ky., Box 298.
- PRATHER, S. H.**
Slaughters, Mo., August 1.
Home address, 1310 Clay St., Henderson, Ky.
- QUINN, IMOGENE.**
(Hoosier Girl Evangelist)
Chicago, Ill., April 22-May 1.
Open date after May 1.
Home address, 909 N. Tuxedo, Indianapolis, Ind.
- REID, JAMES V.**
(Chorus Director)
Mt. Vernon, Tex., April 22-May 6.
Rocky Mount, N. C., May 13-27.
Clinton, Okla., June 3-17.
Upland, Ind., June 22-24.
St. Louis, Mo., June 28-July 8.
Clarksville, Tex., July 10-15.
Nashville, Tenn., July 18-28.
Mineral, La., (camp) Aug. 9-19.
Fort Worth, Tex., Aug. 20-27.
Fort Worth, Tex., Sept. 23-Oct. 14.
Decatur, Ill., Nov. 4-25.
- RINEBARGER, C. C.**
(Evangelist)
Indianapolis, Ind., April 27-May 6.
Open date, May 13-27.
Kokomo, Ind., June 1-10.
Lincoln, Neb., June 14-24.
Gordon, Neb., June 29-July 8.
Eldorado, Kan., July 12-22.
Douglass, Mass., July 24-30.
New Albany, Ind., Aug. 2-10.
Alexandria, Ind., Aug. 10-19.
Toronto, Ohio, Aug. 20-26.
Ava, Mo., Aug. 30-Sept. 10.
Home address, New Albany, Ind.
- ROBERTS, T. P.**
Brooksville, Ky., April.
Mt. Sterling, Ky., May.
Junction City, Ky., June.
Webb, Ky., July.
Address, Wilmore, Ky.
- ROBINSON, BUD.**
Lerna, Ill., April 30.
Sorento, Ill., May 1.
Auburn, Ill., May 2.
Hull, Ill., May 3.
Griggsville, Ill., May 4.
Bloomington, Ill., May 5.
Decatur, Ill., May 6.
Galesburg, Ill., May 7.
Maples Mill, Ill., May 8.
Canton, Ill., May 9.
Tallula, Ill., May 10.
Virginia, Ill., May 11.
Springfield, Ill., May 12-13.
Fithian, Ill., May 14.
Sidney, Ill., May 15.
Danville, Ill., May 16.
St. Bernice, Ind., May 17.
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Louisville, Kentucky.

RUTH, C. W.
Newcastle, Ind., April 24-29.
Open date, May.

ST. CLAIR, FRED
Elfers, May 1.
Vidalia, Ga., May 6-June 4.
Permanent Address, Berkeley, Cal.

SCHELL, J. L. AND MRS.
(Song Evangelists.)
Gettysburg, Ohio, June 1-30.
Springfield, Ohio, (camp) Aug. 17-26.
Circleville, Ohio, (camp) Aug. 26-Sept. 2

SELLE, ROBERT L.
Bristol, Tenn., April 29-May 20.
Home address, Winfield, Kan.

SHANK, M. AND MRS. R. A.
Greensboro, N. C., May 18-28.
Columbus, Ohio, June 1-17.
Marion, Ohio, (camp) June 22-July 1.
Racine, Wis., (camp) July 11-22.
Monroe, Ind., July 27-Aug. 5.
Poplar Branch, N. C., Aug. 22-Sept. 2.
Home address, 191 N. Ogden Ave., Columbus, Ohio.

SMITH, JAMES B.
Shubuta, Miss., April 16-29.
Marion, Miss., April 30-May 11.
Hattiesburg, Miss., May 13-25.
Ocean Springs, Miss., June 3-16.
Hamburg, Miss., June 17-30.
Matherville, Miss., July 1-9.
Home address, Poplar Springs Drive, Meridian, Miss.

SPINKS, THOS. A.
Shellman, Ga., April 16-28.
Eastman, Ga., April 29-May 14.
Winter Garden, Fla., May 15-30.

THUMM, G. C.
(Song Evangelist.)
Open date after march.
Home address, 844 Carr St., Charleston, W. Va.

THOMAS, JOHN
Huntingdon, Pa., April 22-May 3.
Newport, R. I., May 4-20.
Wilmore, Ky., May 21-30.
Cincinnati, Ohio, June 1-10.
Upland, Ind., June 17-20.
North Reading, Mass., June 22-July 4.
Waynesville, O., July 16-Aug. 5.
Plovilla, Ga., Aug. 9-19.
Circleville, O., Aug. 24-Sept. 2.
Permanent address, Wilmore, Ky.

VAYHINGER, M.
Washington, Ind., April 22-May 13.
Vincennes, Ind., May 15-June 3.
Crab Orchard, Neb., (camp) June 15-24.
Riverside, Ill., (camp) June 29-July 8.
Springfield, Ill., (camp) Aug. 2-12.
Evansville, Ind., (camp) Aug. 19-Sept. 9.
Home address, Upland, Ind.

VINSON, HYRAM.
(Song Evangelist)
March and April open.
Address, Upland, Ind.

WHITCOMB, A. L.
California, March 20-May 20.
Wauneta, Neb., June 1-10.
Home address, University Park, Iowa.

WILLIAMS, L. E.
Open date, June 11.
Open date, July 8-Aug. 15.
Springerton, Ill., July 1-7.
Kentucky, June 12-24.
Open date, June 24-30.
Janesville, Ill., Aug. 16-26.
Address, Wilmore, Ky.

WILLIAMS, J. E.
Indianapolis, Ind., April 1-23.
Newcastle, Ind., April 22-27.
Owensboro, Ky., May 1-13.
Olivet, Ill., May 16-26.
Open date, May 26-June 24.
Waterloo, Ia., June 28-July 9.
Blackwell, Okla., July 12-22.
Open date, July 22-Aug. 5.
Sunfield, Mich., Aug. 6-15.

WILLIAMS, FRED G.
Mount Olive, Okla., April 15-29.
Home address, Supply, Okla.

WINTERS, B. M.
(Song Leader)
Open dates after May 1st.
Home address, Bellflower, Mo.

YOUNG, R. A.
Spring months open dates.
St. Louis, Mo., June 27-July 8.
Center Point, Ia., July 12-22.
Open date, July 25-Aug. 5.
Bivins, Tex., (camp) Aug. 10-20.
Oakland City, Ind., Aug. 24-Sept. 2.
Ferryville, Wis., Sept. 5-16.

CAMP MEETING CALENDAR.

GEORGIA.

Sale City, Ga., Camp, July 19-29. Workers: Rev. John Clement, Mrs. Joe Lawrence, Miss Essie Morris, singer. W. W. McCord, President.

KANSAS.

Jewell County Holiness Association, Burr Oak, Kansas, August 31-Sept. 9. Workers: Jarrette and Dell Aycock. Address Henry Kork, Pres., Burr Oak, Kan., or Mrs. R. M. Reynolds, Sec., Burr Oak, Kan.

NEBRASKA.

West Nebraska Holiness Association Camp, Kearney, Neb., August 17-26. Workers: C. W. Ruth, John E. Hewson, Eunice and Kenneth Wells. Address A. H. Hughes, Litchfield, Neb.

NEW JERSEY.

Fletcher Grove, Camp Meeting, Delanco, N. J., June 22-July 4. Workers: Rev. T. M. Anderson, Rev. John E. Hewson, Miss Vivian Miller, Canadian Singer and Harpist, Frank E. Perkins, Sec., Delanco, N. J. Aura Holiness Camp, Aura, N. J., July 13-22. Workers: Rev. Howard W. Sweeten, and neighboring pastors. Miss Vivian Miller, Canadian Singer and Harpist, Miss Elizabeth R. Dilks, Sec., Monroeville, N. J. National Park Camp, National Park, N. J., August 3-12. Workers: Rev. Preston B. Kennedy, Rev. William O. Nease, Prof. and Mrs. J. Warren Lowman, Song Leaders. Miss Vivian Miller, Singer and Harpist. Rev. W. B. Woodrow, Sec., Collingswood, N. J.

Local Preachers' Camp, Fletcher Grove, Delanco, N. J., August 24-September 3. Workers: Rev. John T. Hatfield, Rev. William O. Nease, Prof. and Mrs. J. Warren Lowman, Song Leaders. Miss Vivian Miller, Singer and Harpist. Rev. W. B. Woodrow, Sec., Collingswood, N. J.

OHIO.

Bethel Camp, Roscoe, Ohio, June 14-24. Workers: Rev. C. W. Butler, Rev. I. N. Toole, Mackey Sisters, Song leaders. Rev. H. W. Middleton, Sec., Pavonia, Ohio.

WHAT IS THE DESTINY OF AMERICAN CHURCH MUSIC?

By Matthew N. Lundquist, Ph. D.
Professor of Music in McKendree
College.

It seems as though there could hardly be a much better way of really cherishing the sacred memory of that great work throughout the world of church improvement and purification, which we have become accustomed to designate as the Reformation, than by real creative and constructive action in the same noble direction, we might Deo Juvante—demonstrate that the same divine Spirit still lives in us and manifests its inherent life in regenerating achievements.

It is not enough to study the past. It is not enough to passively enjoy or inertly acknowledge and praise the noble deeds of our forefathers. It is not enough to be thankful and to admire. It is not enough to love. We can claim faithfulness to the holy faith of our forefathers, we can regard ourselves as truly Christian, when that beautiful creative and constructive soul of our forefathers still lives and thrives in us, when the grateful acknowledgment of the hard work of our forefathers in behalf of true religion and true culture calls forth in us new energy and serves for us a strong motive to new activity in the conquering of obstacles and hindrances.

The department of our Church work which now needs our close attention is incontrovertibly that of Church Music. It presents to us an important problem which certainly needs real thought. And this problem of Church Music falls right in line with the general problem of the future efficiency and organic development of the Church in the best possible direction, that the true Church of God may ever remain a great power in education, in unification, in the upbuilding and uplifting of men. Our souls need so much to come in touch with the wonderful music of the angelic choirs of heaven.

The solution of the Church Music problem in America must bring to the Church a potent seat of real Church Music culture, a vital and really pro-

ductive institution of best church music education, with all the therewith associated values of true individual and social prosperity, health of soul, and strengthening of emotional life, all of which must be very close to the heart of those who love their fellow human beings and who are solicitous about the best possible development of humanity.

If at times our vision has been hazy with respect to ecumenic relations—especially with reference to the organic beauty of public worship, and the importance and force of its musical phases, in connection with the cultivation of spirited, warm, vital and characteristic congregational singing—then let us not make the Reformation responsible for this, but rather blame the so-called "Periods of Illumination," with their wise and wonderful individualism, or their inability to become elevated over and above the matter-of-fact and narrow-minded soul, as a standard of measurement below relations and forces of larger scope and purport. We have got to reckon with human souls. We have got to ask Jesus Christ to help us solve the great problem of American Church Music. We have got to generalize our human capacities and in our consciousness actualize, penetrate and judge along lines that are far more universal than poor little ego.

A problem which we must meet with real regenerative and reformatory force in the nearest possible future is that of American Church Music. It is becoming very worldly. American Church Music must be brought back to Jesus Christ. American Church Music must be imported from Heaven. We have got to get our American Church Music from another source. Let us try the music from heaven. Let us get our Church Music from God's music store. God's great musicians compose wonderful music. Souls filled with great love for Jesus produce and reproduce the most beautiful music.

Some very good work has been done on the part of a few individuals, in order to prepare for and make possible a reformation in American Church Music. Several clergymen and church musicians possess a clear vision and are deeply concerned with the matter of bringing about a better condition and a truer church life. But we need a large general action. Every organizer, every choir-master, every choir-singer in America should be a true follower of Jesus Christ. They should also produce best possible church music. They should be anxious to do their very best for Jesus Christ. They should make best possible use of what God has given to them.

The writer firmly believes that the Church Music problem can best and most easily be solved along traditional lines, in the clear light of Church Music history. Other countries and ages have been proud of successful Church Music schools. We ought to have at least one great church music school in America, centrally located, where we would train Christian and thoroughly competent church organists and choir-masters. There is much to learn, and there is much to know, in the field of church music. To-day we need very badly powerful church organists and choir-masters; well educated persons, and true Christians. And a thoroughgoing reformation in Church Music would be of invaluable benefit to general music culture in America.

Sing unto the Lord a new song, and play skilfully—Ps. 33:3. O sing unto the Lord a new song; sing unto the Lord, all the earth—Ps. 96:1. O sing unto the Lord a new song; for he hath done marvellous things—Ps. 98:1. Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints—Ps. 149:1. Sing unto the Lord a new song, and his praise from the end of the earth—Isa. 42:10.

DANGER.

Some 25 years ago we read of a few men who advocated and published some books against the Bible, but believing parents paid little attention to them. Today, the teaching of evolution has become so common and popular, even in our country and high schools, that we need to be alarmed and seek to turn our boys and girls to schools where they can have their faith cultivated instead of being destroyed.

Just this winter a sweet Christian girl in my town came home and said to her father, "Papa, I did not know that in the beginning we were apes, and developed up to what we now are." Her father, a strong man, said, "I didn't either. Come, let's see what God says about it." He opened the Bible at Genesis second chapter and said, "Daughter, read that, then tell me whom do you believe?"

This teaching is becoming fearful, and is being advocated by our higher institutions of learning; and if we disagree with them, they claim that we are ignorant and back numbers. I thank God for such a school as Asbury College at Wilmore, Ky., one of the safest and most orthodox schools in the world today. I have a son now in that school, and by September we shall have three taking their education in that Christian College. I traveled 700 miles to investigate Asbury College before sending any one there, and I would travel 700 miles to get one young preacher to come to Asbury College, if I knew he was in danger of getting into some big "Ape College." We would do well to guard our children, and see that they are educated in schools where God is honored and Jesus is exalted as the Savior of mankind. Lewis Reep.

REQUESTS FOR PRAYER.

Mrs. M. I. Shelton desires to be remembered in prayer that she may be healed of rheumatism.

Pray for the salvation of a young man who is unsaved, that he may be saved; also that his eyesight may be restored.

A wife asks prayer for the healing of her husband.

Pray for the salvation of a person whose name is not given.

Wilfie Knox wishes earnest prayer in his behalf, that he may be delivered from a trouble that is threatening his downfall.

A wife makes an earnest plea for prayer for her husband's salvation.

THE DAUGHTER OF TITUS

By Ella Hutchinson Ellwanger. Published by Revell. Cloth, \$1.00.

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With patent thumb index, \$2.75.

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2. How to find the books quickly.
3. Finding great things in the Bible.
4. How to read the Bible through.
5. The treasures of the Bible.
6. How to study a Sunday school lesson.
7. The death of Moses.
8. How to study a Bible character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.
12. How to analyze a book.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
16. What great men think of the Bible.
17. Testimonies to the Bible.
18. Golden verses of the Bible to be committed to memory.
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It has silk head-band and marker.
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It is only 15-16 of an inch thick.
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